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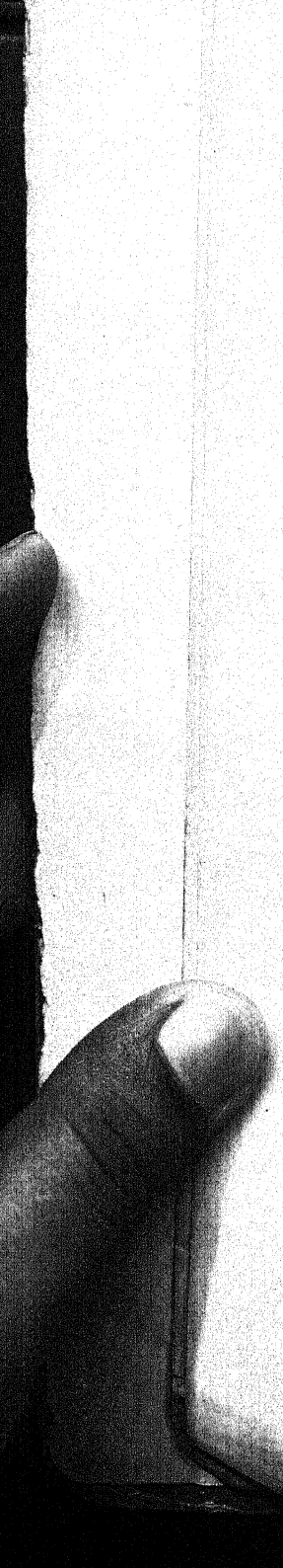
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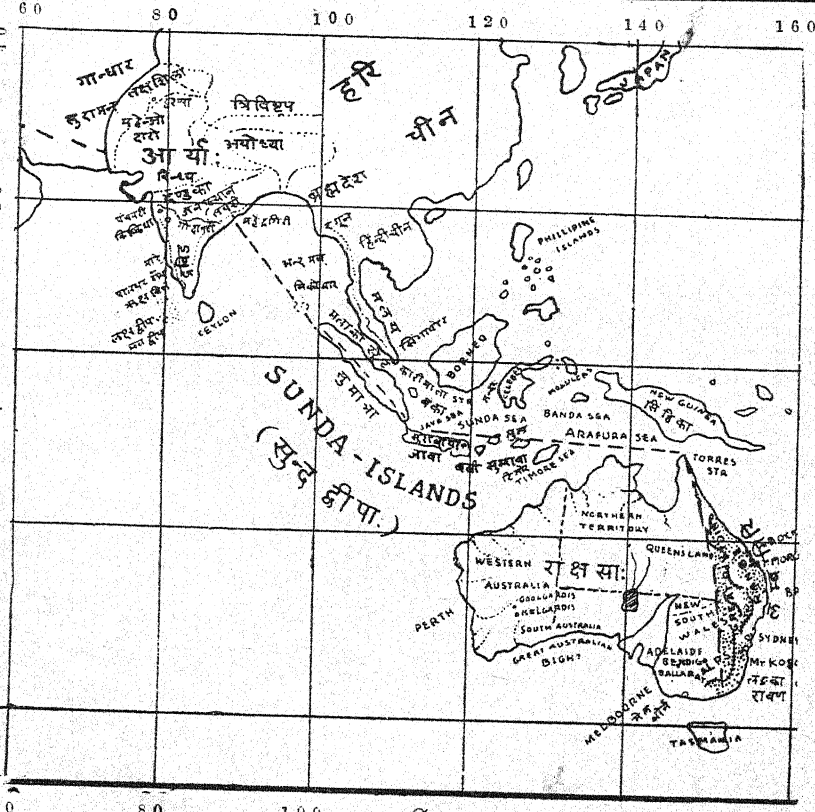
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॥ श्री रामदूत हनुमन् भव सन्निधं मे ॥



लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते ।
अम्बरे वायुपुत्रस्य शाकध्वज इवोच्छ्रितः ॥
मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठं ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥

"Where the mind is without fear and the head is held high;

"Where knowledge is free;

"Where the world has not been broken up into fragments by narrow domestic walls;

"Where words come out from the depth of truth;

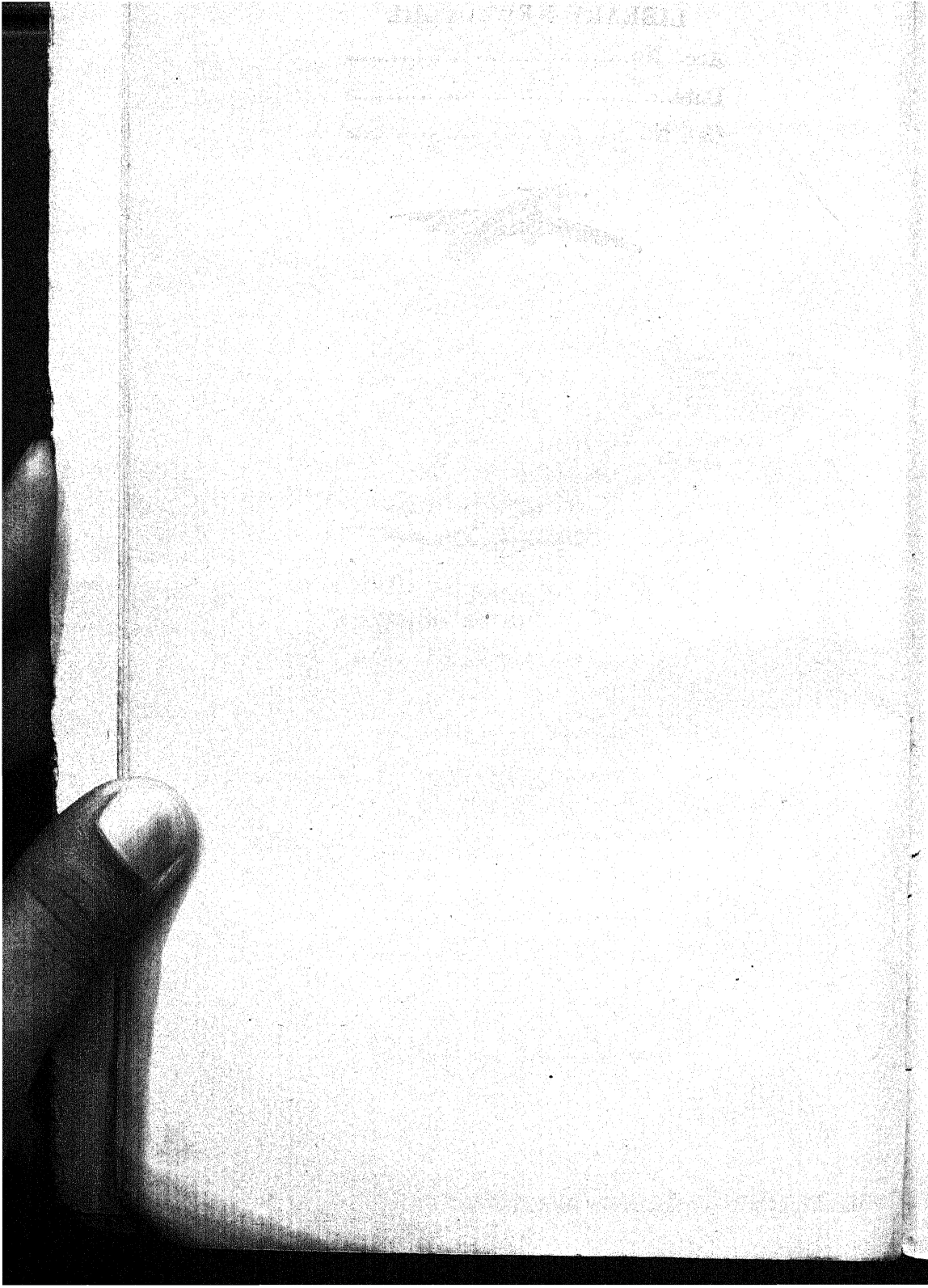
"Where tireless striving stretches its arms towards perfection;

"Where the clear stream of reason has not lost its way into the dreary desert sand of lust and greed;

"Where the mind is led forward into ever widening thought and action:-

"Into that heaven of freedom, my Lord, let Aryavarta awake once again."

By the Compiler.



PREFACE.

॥ यतो धर्म स्ततो जयः ॥

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥

A bow to Sage Valmiki of the sweet tune of the Indian Cuckoo who sitting on a branch of the tree of Poetry makes the world resound with the Sweet-words "Rama, Rama".

Oh ! behold the most perfect work of the Poet, which is like the immense Universe, the creation of the Harmonizing Potency (**योग माया**) of the Limitless Omnipotent Self-Effulgent Lord, where prominently appear the three qualities **बोधन, मोहन** and **शोधन** (*i. e.* teaching excellent morality, creating infatuating charm of poetry, and causing purification of the soul by investigation & research into the realms of the physical and spiritual world).

It is clear that a close blending of these three qualities in due proportion cannot be seen except in the work of the Omniscient. A work rises in estimation in proportion to the extent of the existence of these godly virtues therein. On a comparison of this (*Adi-Kavya*) Ancient Epic Poem in Sanskrit literature, namely the Ramayana of Valmiki, with the other works of the world, the first two merits, namely morality and charm come out prominently. In testi-

money hereof, it is enough to say that even after the lapse of thousands of years, that work gives to the whole world unparallelled instruction in morality & charm. Everybody knows in what high esteem it is held by Indian Aryans. The testimony of the English Professor Monier Williams and Monsieur M. Chezie, the well-known grammarian of the Royal College of France shows that even in Europe it is considered to be very valuable.

Prof. Monier Williams says:—

"There is not in the whole range of Sanskrit literature, a more charming poem than the Ramayana. The classical purity, clearness and simplicity of its style, the exquisite touches of true poetic feeling with which it abounds, its graphic descriptions of heroic incidents and nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period or in any country.

The character of Rama is nobly portrayed..... As for Bharata and Lakshmana, they are models of fraternal duty; Kaushalya of maternal tenderness; Dasharatha of paternal love; Sita engages affections and our interest–Indeed Hindu wives are generally perfect patterns of conjugal fidelity; nor can it be doubted that in this delightful portrait of the *Pativrata* or devoted wife we have true representations of the purity and simplicity of Hindu domestic

manners in early times. Nothing can be more beautiful and touching than the pictures of domestic & social happiness in the Ramayana and Mahabharata. Children are dutiful to their parents and submissive to their superiors; younger brothers are respectful to their elder brothers, parents are fondly attached to their children, watchful over their interests and ready to sacrifice themselves for their welfare; wives are loyal, devoted and obedient to their husbands, yet show much independence of character, and do not hesitate to express their own opinions; husbands are tenderly affectionate towards their wives and treat them with respect & courtesy; daughters and women generally are virtuous and modest, yet spirited, and when occasion requires, courageous; love and harmony reign throughout the family circle. Indeed it is in depicting scenes of domestic affection, and expressing those universal feelings and emotion which belong to human nature in all times and in all places, that Sanskrit epic poetry is unrivalled".

For example what high sense of valour and attachment to her Lord is depicted in the following verses, when Hanuman offers to take **सीता** away secretly on his back, on his first visit to **लङ्का**:-

भर्तृभक्तिं पुरस्कृत्य रामादन्यस्य वानर ।
नाहं स्प्रष्टुं स्वतो गात्रमिच्छेयं वानरोत्तम ॥६२॥
यदहं गात्रसंस्पर्शं रावणस्य गता बलात् ।
अनीशा किं करिष्यामि विनाथा विवशा सती ॥६३॥
यदि रामो दशग्रीवमिह हत्वा सराक्षसम् ।
मामितो गृह्य गच्छेत तत्तस्य सदृशं भवेत् ॥६४॥

And how pathetic and life-like the following words in Sita's mouth are, when Hanuman departs from her:-

ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः ।
भ्रातृस्नेहान्वितं वाक्यं सौहार्दादनुमानयत् ॥१९॥
यदि वा मन्यसे वीर वसैकाहमरिंदम ।
कस्मिंश्चित्संवृते देशे विश्रान्तः श्वो गमिष्यसि ॥२०॥
मम चैवाल्पभाग्यायाः सांनिध्यात्तव वानर ।
अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत् ॥२१॥

M. Chezie in his "Discours pronounce an College Royal de France d J'onverture du Cours de langue et de literature Sanskrite", Paris, 1875, says of the Ramayana:-

"It is more especially in epic poems that the Sanskrit seems to bear the palm from all other languages; and among the Indian poets, the great Valmiki, in his Ramayana, seems to have best understood the art of displaying all its beauties. Under his magic pencil it becomes pliant; and yields, without effort, to every variety of love and colour. If he would paint gentle and effective scenes, the beautiful, sonorous, and copious language furnishes him with the most harmonious expressions, and like a winding rivulet creeping softly over banks of moss & flowers, it carries with it, imperceptibly our ravished imagination, and transports us into an enchanted world. Yet in subjects requiring energy and strength, as in material combats, his style becomes rapid and animated

as the action itself. Chariots roll and rebound, furious elephants destructively move to and fro their enormous trunks; neighing steeds clash their metalled hoofs on the resounding plain; clubs are violently struck together; arrows hurtle; confusion and death rage on every side. We no longer read; we are in the midst of the terrible conflicts".

Among the Aryan poets, no testimony is needed other than that of Poet Kalidas whose following verses from his Raghuwansha are recited by every school-going boy with a feeling of reverence & enthusiasm:-

क्व सूर्यप्रभवो वंशः क्व चाल्पविषयामतिः ।
तितीर्षुं दुस्तरं मोहादुडुपेनास्मि सागरम् ॥
मन्दः कवियशः प्रार्थी गमिष्याम्युपहास्यताम् ।
प्रांशुलभ्ये फले मोहादुद्बाहुरिव वामनः ॥
अथवा कृतवाग्द्वारे वंशेस्मिन्पूर्वसूरिभिः ।
मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः ॥

"Where is the line produced from the sun ? And where is my little intellect, that out of infatuation, I am desirous of crossing the impenetrable ocean with a small boat. Though I am of slow intellect, I am avaricious of the fame of a poet. I might be the subject of derision like a dwarf who has outstretched his hands to get a fruit obtainable by a tall man only. Or my condition will be similar to the thread passing through a jewel in which a hole has been pierced by means of a diamond, while I take up the narrative of that line in which a passage has been already made by such ancient poets as Valmiki."

As observed above, in the Ramayana of Valmiki two merits of morality & charm come out most prominently. The third merit is "*Shodhana*" which can be taken to mean "purification of the soul by investigation and research into the realms of the physical and spiritual world". The elevation of the soul by spiritual contemplation will be sufficiently well experienced on a study of the "*Adhyatma Ramayana*". But even in the province of the physical world, how far help could be obtained from the Ramayana of Valmiki is for the worldly scholocrs to determine. And in the investigation of this merit, we have to lear in mind the excellent advice of Lord Bacon, who says:–

"In removing Superstitions, care should be had, that (as it fareth in ill-purgings) the good be not taken away with the bad, which commonly is done, when the people is the physician".

If in removing the disease of ignorance, by the laxative medicine of the Western materialistic civilization and thought, we were to reject every apparently doubtful narrative as a mere superstition or a fable of a Brahmin's fertile inagination, our intelligence and sense of distinguishing right from wrong stands the danger of perishing, just as by overdosing the the body with a pernicious aperient, it is liable to speedy decay by the setting in of dysentery or Bombay diarrhea. Personally I am of opinion that in the Ramayana of Valmiki, materials for research in the direction of Geography-physical, political and

human–may be available to a certain extent. At least this kind of investigation is an inoffensive and charming pursuit due to hobby. Accordingly an effort has been made in the following pages to determine which places could possibly have been in the Poet's mind according to the present physical geography of the World when he described the flight of Hanuman from Mahendragiri to the Lanka of Ravana, which races of mankind lived in the different parts of the World and what the Poet believed to be the extent of Sugriva's empire and the weapons & resources available in the Great war. Whether that was also the physical configuration of the World in the *Treta–Yuga* when Rama is considered to have flourished is another question, on which I would not hazard an opinion for want of sufficient available materials, the periods assigned to each *Yuga* being so enormous as to be considered fabulous according to the present experiences.

The main reason which led me to focus my attention on the present physical aspect of the World while reading the description of the Air–route of Hanuman to Lanka was that the easy style & pure-diction of the present (extant) Valmikiya Ramayana could not be placed earlier than about 3 to 4 thousand years B. C. & so the Poet who composed it must have tried to refer to the existing configuration of the World of his own time (just ae Poet Kalidas has done in his Raghuwansha) which, to my mind, could not have been much different from what it is at present, though in describing the weapons and

the means of communication, imagination might have been given a free scope based on (पुराणिक) Epic legends. My own view of the Air-route used by Hanuman will be found concisely stated in the concluding chapter of this Book, styled the "Epilogue". How far I have succeeded in this my limited effort is left for judgment to the thoughtful reader, before whose imaginative mental atmosphere, this book is being placed with a pressing request that he will, like myself, divert his attention from the many-fold and exhausting calls of this worldly & sinful life & find a quiet moment to think of the pure, saintly and truthful lives led by the ancient Aryans of India in their glorious days and to try to follow in their wake for the purity and higher evolution of his own soul and those other souls who may be found receptive of the ancient lore of the Aryans. इति शिवम्.

Lastly I must confess that there has been nothing original from me (except my imagination) in this book, which is a mere Compilation from sources available to me which I have utilized in so far as they agree with my views: & for making use of those sources I am indebted to their authors who will pardon me for having done so under the presumption of their *tacit* consent.

Narayan Niketan,
Nadiad.
Vikram Samvat 1997
Shravan Suddha 10th.
A. D. 1941
August 2nd. Saturday.

C. N. Mehta.

SUNDARA KANDAM.

OR

The Flight of Hanuman (the VANARA Super-Man Chief) by Air.

(By Diwan Bahadur C. N. Mehta, Nadiad.)

Appreciation.

The Valmiki Ramayana is known to be the *Adi Kavya* (the Oldest Poem) in Sanskrit literature. And the story of Rama as depicted therein has fascinated all generations of Hindus.

Apart however from its charm as poetry, it depicts a picture of ancient India which in many respects is unique, and suggests perplexing questions of history, mythology, sociology, topography etc. Many of those questions permit of endless debate, with no solid result. But the author of this work has after his retirement from Government service, utilised his time in studying religion and philosophy. As a result of that stndy he has tried, quoting chapter and verse for his position, to show that the geographical questions are in a better position : and that they are certainly not such as a Hindu Rishi would have promulgated spontaneously out of his own imagination without knowing the physical features and topography of India and the East Indies Islands (known as the *Sunda* Islands) including Australia, and the positions of the several stars in the Zodiac. He has in doing this, wisely left out of account Cantos 40 to 44 of the *Kishkindha Kanda*, because in his opinion they appear to be a later addition. and in view of the complexity in the references to Agastya's hermitage, he has rightly given up the pursuit of its exact situation, though there is no doubt that he was the earliest Aryan Sage who had migrated to the south of the Vindhya Mountains and spread Aryan Culture there, just as Sage Kashyapa is said to have done so after migrating from Kashmir to Egypt and returning therefrom with ten thousand converts to Aryanism.

But his location of Pampa lake, Rishyamuka, Sabari-sthana, Riksha-Bila, and Hema-Bhavana, his explanation of the magic of Swayamprabha in bringing back the search party sent by Sugriva, to the Prasravana Giri from where it had started, in the twinkling of an eye, and the meeting of Sampati on the extreme west end of the Vindhya Mountains, the location of Mahendragiri with its projecting point in the Bay of Bengal known as the Dolphin's Nose and the identification of the several places on the Air-route of Hanuman (as described in the *Sundara Kanda*), *via* the Andaman-Nikobar and Sunda Islands, the Tumburu-island, the Arafura Sea, the island of New Guinea (called *Sinhika* or *Angaraka*), the Torres Strait, the Eastern Coral Sea-shore of Australia, the *Lamba-giri* with *Vana-raji* (rows of forests similar to *Malayopavanani*) and *Samudra-patninam Mukhani* (mouths of rivers meeting the ocean) round about it (*i. e.*, the Great Dividing Range of Australia), and its extreme southern peak then known as the *Trikoota peak* where Ravana's illustrious Lanka was situated (near Melbourne in Australia), are so unique and surprisingly convincing that one fails to understand why later writers confounded Ravana's Lanka with the present Ceylon or supposed it to be another larger island far beyond it on the Equator. There is thus ample reason to agree with him that the Great Epic War of the Ramayana was practically one between the combined races of *Naras* (Aryans), *Vanaras* or *Hari-Rikshas* (Mongolians and Russians) who lived in the Northern Hemisphere, *on one side*, and the Negro (*Rakshasa*) Races in-habiting the Southern

Hemisphere *on the other*, with their full resources: and that that must be the reason why the Hero of that Epic, Rama, has been immortalised as (धर्मावतार मर्यादा-पुरुषोत्तम) the greatest Aryan re-incarnation of God and Hanuman as the रामदूत and the greatest Vanara (Superman) Chief of the vast Army of Rama and Sugriva.

Lastly it may be said that a modest attempt appears to have been once made by Mr. F. E. Partiger of the Bengal Civil Service (*vide* his Paper "the Geography of Rama's Exile" Part I, published in the Journal of the Royal Asiatic Society for 1894 on p. 231), but he has confined his attention to the allusions to the topography of India alone, without calling in question the popular belief that Ravana's Lanka was the present Ceylon and believing that the Mahendra-Giri was one of the southernmost peaks of the Malaya-Giri (*i. e.* the Cardamon Hills) in Travancore, and without making any attempt at identification of the several places on the Air-Route of Hanuman from Mahendra-giri to Ravana's real Lanka, for that was well nigh impossible to do within the short space of the Palk Strait or the Gulf of Manar. But the author of this book has tried to solve the whole geographical problem in a way that does credit to his studious habits and intuitive imagination. In spite of this, he has with his usual modesty left the judgment of the extent of success in this pursuit of his to the thoughtful reader and will welcome any *bonafide* and well-considered constructive criticism thereon.

NADIAD.
Nagarvada.
Date 6-10-41

B. B. Desai.

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CHAPTER I.

Composition of Valmiki's Ramayana, and its greatness.

ॐ

॥ श्री गणेशाय नमः ॥

SECTION (1)

Composition and extent of the Performance.

It appears from chapter 1 of the *Bāla-Kānda* that Sage Valmiki questioned Narada as to who was in this world a man, who was virtuous, valorous, knower of the civil & religious laws, grateful, truthful, firm in religious austerities, of excellent behaviour, benefactor of all creatures, learned, powerful, of charming appearance, selfpossessed, imperturbable, lustrous, devoid of jealousy, and irresistible in battle even by gods. In reply thereto Sage Narada said that it was Rama of the *Ikshvaku* line; & he then described his virtues & form, & told in brief his history upto his re-union with Sita and the commencement of his reign under which all his subjects were well pleased (as was the case in the *Krita-Yuga*), as if all this history had already transpired upto then; and the Sage Narada then added (as if predicting a future event) that thereafter he would perform hundreds of *Ashvamedhas* and satisfy the *Brahmins*, and then would found hundreds of royal lines and would direct the four classes of men to their respective avocations, and that after having served his kingdom like this for *11,000 years, would go to *Brahma-Loka*.

---

* It is the view of some, that "year" here means "day"; so at the rate of 360 days per year, this means that Rama reigned for 30 years 6 months and 20 days only.

From chapter 2, it appears that thereafter Sage Valmiki went for ablution to the Tamasa River, and there witnessed a hunter shooting an arrow towards, and taking the life of, the male *Krouncha* bird out of the pair that was overpowered with lust, and the female bird bewailing piteously at the loss of her mate. Overcome with extreme emotion, out of the Sage's mouth, came out sponaneously the well-known *Anustubh* verse.

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।
यत्क्रौंचमिथुनादेकमवधीः काममोहितम् ॥

consisting of four *pādas* of eight syllables each & keeping pace with the harp. So god Brahma ordained him to compose the complete biography of Rama in the following words:-

धर्मात्मनो भगवतो लोके रामस्य धीमतः ।
वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम् ॥

"Relate the events in the life of Rama who is pious, illustrious, intelligent and of firm resolution, in this world, as you have heard them from Narada"

रहस्यं च प्रकाशं च यद्वृत्तं तस्य धीमतः ।
रामस्य सह सौमित्रे राक्षसानां च सर्वशः ॥
वैदेह्याश्चैव यद्वृत्तं प्रकाशं यदि वा रहः ।
तच्चाप्यविदितं सर्वं विदितं ते भविष्यति ॥

"Every event in the life of that wise Rama will be manifest to you, whether it be secret or open, known or unknown, including all the events that have happened in company of Lakshamana or with *Rakshasas* or that relate to *Vaidehi* (Sita). And

न ते वागनृता काव्ये काचिदत्र भविष्यति ।
कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम् ॥

"And nothing composed by you in this poem will be untrue. So do you compose the holy story of Rama in beautiful verse"

Then Sage Valmiki said:—

कृत्स्नं रामायणं काव्यमीदृशैः करवाण्यहम् ॥

"I will compose the whole of the epic poem Ramayana in this style."

From chapter 3, it appears that the intelligent sage then began to brood over the subject of the poem in his mind. It is said:-

ततः पश्यति धर्मात्मा तत्सर्वं योगमास्थितः ।
पुरा यत्तत्र निर्वृत्तं पाणावमलकं यथा ॥

"Then the holy sage, seated in *Yoga* contemplation, sees very clearly (like the fruit of the myrobolan held in the hand) every event that had happened before." All those events are mentioned in brief; and in conclusion.

अयोध्याश्च गमनं भरद्वाजसमागमं ।
प्रेषणं वायुपुत्रस्य भरतेनसमागमम् ॥
रामाभिषेकाभ्युदयं सर्वसैन्यविसर्जनम् ।
स्वराष्ट्ररञ्जनं चैव वैदेह्याश्च विसर्जनम् ॥

"March to Ayodhya, union with Bharadwaja, dispatching of Hanuman, union with Bharata, the festival of Rama's Coronation, discharge of all the army, gratifying the people of his Empire, and the abandonment of Sita," have been stated, as if they had already

taken place before the composition of the poem, and the events upto the abandonment of Sita have been included in the **पूर्व काव्य** (first portion of the Epic). And it is said:-

अनागतं च यत्किंचित् रामस्य वसुधातले।
तच्चकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः॥

"That Sage Valmik composed in the **उत्तर काव्य** (latter portion of the Epic) whatever events of Rama that were not known in this world."

In chapter 4, it is said that after Rama ascended the throne, sage Valmiki composed the whole Ramayana in which there are 24000 verses and 500 chapters and 6 *Kandas* and the **उत्तर काण्ड** comprising future events and that he taught it to Lava and Kusha and sent them to Rama who invited them into his presence & heard it himself

Note:- From the above it appears that Narada said that Rama returned to Ayodhya with Sita and began to reign & that his rule was the best., and that the only prediction that Narada made was that after having performed hundreds of *Ashvamedhas* and founded hundreds of royal dynasties & having ruled for 11000 years, he (Rama) would go to *Brahmaloka*. In this story, sage Valmiki appears to have added, after the abandonment of *Vaidehi*, the entertainment of Sita by Valmiki in his hermitage, the birth of Lava & Kusha there, their education by Valmiki, their union with Rama in the *Ashvamedha* ceremony & Sita's disappearance in the womb of the mother Earth in the course

giving a public exhibition of her purity. But these incidents appear in the **उत्तर काव्य** (latter part of the Epic).

The first part (**पूर्व काव्य**) ends with Rama's coronation as King and Bharata's coronation as the Crown-Prince and with the statement that Rama regined for 11000 years (**भ्रातृभिः सहितः श्रीमान् रामो राज्यमकारयत**) with his brothers (*vide* verse 105). And in verse 106 it is said:—

आदि काव्यमिदं चार्षं पुरा वाल्मीकिना कृतम् ।

"This sacred *Ādi Kāvya* (first Poem) was composed by Valmiki at first."

And in verse 117 it is said:—

रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा ।
प्रीयते सततं रामः स हि विष्णुः सनातनः ॥

"Rama, the eternal Vishnu (all pervading essence) becomes always pleased with him who repeats or hears this whole Ramayana" It accordingly appears that the facts that had in fact actually happened have all been contained in the **पूर्व काव्य** (first part) and that in the **उत्तर काव्य** the poet admitted – in addition to the ancient *Puranic* stories – such events as in his contemplation the poet thought were likely to happen in future. And it is not unlikely that if Sita, after her abandonment, was entertained in his hermitage by Valmiki, she would have given birth to the two Princes Lava & Kusha there, and Valmiki would have brought them up with respect & consideration, & after educating them well, would have taken them to the *Ashvamedha*

sacrifice of Rama who would have been fascinated by their music and form, and feeling natural filial affection would have accepted them kindly with their mother, who, feeling natural resentment at her destiny in spite of her straight and devoted conduct towards her royal husband, would have uttered an invocation to the mother Earth & left this world in despair, which the pen of the Poet transformed into what would appear to be a fable, out of the extreme regard the Poet entertained for his heroine. That the **उत्तर काव्य** was also composed by sage Valmiki is clear from the following:-

एतावदेतदाख्यातं सोत्तरं ब्रह्म पूजितम् ।
रामायणमिति ख्यातं मुख्यं वाल्मीकिना कृतम् ॥
(सर्ग १११, श्लो. १)

"Revered by the creator, and composed mainly by Valmiki this poem together with the **उत्तर काव्य** known as the Ramayana, ends here.

एतदाख्यानमायुष्यं सभविष्यं सहोत्तरम् ।
कृतवान्प्रचेतसः पुत्रः तत्ब्रह्माप्यन्वमन्यत ॥११॥

" This legend, together with the future (events) and the latter portion, which is the giver of long life, composed by the son of *Prachetas* (Valmiki) has been approved even by Brahma.

SECTION (2)

Narada's recommendation to Sanatkumara

From chapter 2 of *Ramayana Mahatmya* it appears that Sanatkumara had once gone to see the council of Brahma on the peak of the Meru mountain. Seeing the sacred Ganges there, Narada inquired as to who had created that river. Narada replied that its creator is God, whose actions are manifold : that the best of His biographies is Ramayana and that by the mere expression of the name of that Rama. one gets final beatitude. So Sanatkumara questioned:-

रामायणं केन प्रोक्तं सर्वधर्मफलप्रदम् ॥

"By whom was the Ramayana expressed, which is the giver of the fruit of all religions.

Narada aeplied:-

श्रृणु रामायणं विप्र यद्वाल्मीकिमुखोद्गतम् ॥

"Oh Vipra ! hear that Ramayana which has come out of the mouth of Valmiki."

SECTION (3)

Suta's recommendation.

In *Ramayana Mahatmaya* chapter 1, it is said:-

Sages inquire of Suta:- "Please tell us the best means of propitiating God in this *Kali-Yuga* (Iron-age).

Suta replies:- Please hear what is in our best interests. I say it is that great Epic Ramayana * told by Saint Narada to Sanatkumara which is in consonance with the meaning of the Vedas, which extinguishes all sins and which removes the effect of bad stars.

Note:- the meaning appears to be that Brahma had said to Valmiki that

नते वागनृता काव्ये काचिदत्र भविष्यति ॥

"In this poem, not a single syllable of yours will be untrue". And in chapter 3 it is also said that the holy sage Valmiki saw clearly (like "*Hastamalaka*") in *Samadhi-Yoga* the whole story of Rama that had taken place and included in the **उत्तर काव्य** the future events. So it is rather unreasonable to suppose that the extracts hereafter given in this book from Valmiki's Ramayana were mere figments of the poet's inagination, not based on facts It is possible that in his *Samadhi-Yoga* certain things might have appeared rather blurred; and this appears to account for certain confused descriptions of distant places. But making due allowance for such shortcomings, it is for consideration to what great extent the description given fits in with the present geographical positions of the places referred to. We have to be on our guard lest the good may not be rejected with what appears to be bad. When we examine the description from this stand-point, there will be nothing but praise for the great Sage

* "Told" may be rendered as "recommended" having regard to the foregoing context.

Valmiki's *Samadhi-Yoga*. We are surprised to find in the first chapter of the "*Sundara Kanda*" the most realistic description of the Air-route taken by Hanuman in quest of Sita. And when we seriously devote our attention to the possible route by which the innumerable soldiers belonging to the *Hari* and *Riksha* races crossed the ocean and which those races were and which continents or countries they were occupying, and judge from it the possible extent of Sugriva's vast empire (which it is said was studded with

विविधैर्लिङ्गै विन्हितै: स्वस्थानै: ।

"various colonies or dominions, each bearing its distinguishing mark, banner or standard"), we shall then realize the accuracy of the popular adage:-

रामरावणयो र्युद्ध रामरावणयो रिव ॥

"(the war between Rama & Ravana was unparalleled: was like Rama-Ravana-war)," and shall also appreciate the meaning of the following **योगसूत्र** of Maharshi Patanjali:-

प्रवृत्या लोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥

"By *Samyama Yoga*, a Yogi is able to see clearly a most distant or the smallest thing with its qualities, situation and time".

On the point as to who was the author of the present available Valmiki Ramayana, and the time when that author prospered, reference is invited to the ideas expressed at the end of this book. [Chapter 6, Sect (4)].

CHAPTER II.

Races of Mankind on Earth.

Reference to map No. II.

The pictures in the above map are taken from the presently recognised World Maps. On page 238 Morrison in "Our World, a Human Geography" says:–

"*Races of Mankind.* Though the human family is one, yet it can be divided into three main races. They differ from one another partly in the size and shape of the skull and face, partly in the hair and partly in the colour of the skin."

1. *The Caucasian type*, occupying roughly the portions of the Earth to the west of India and India itself. From the centre (Caucasus Mountains) they are supposed to have wandered off in the different directions. One important branch more than 1000 years ago most probably entered India, from the North West, colonised it & converted the people. The highest caste of Hindus are certainly of this race.

The Dravidians in the South of India also, it is believed, came from the North West. Of the original inhabitants we find examples among the half civilized people in the *ghats* and other mountains.

Note 1. This belief appears to have been based upon the legend of the Noah's arc resting on the *Ararat* peak of the Caucasus Mountain, in Chapter 8 of the Genesis in the Holy Bible. On the other hand, in *Shrimad Bhagavata* & *Mahabharata*, *Vana Parva*, where there

is the legend of the Incarnation of God in the form of a Fish, (**मत्स्य**) it is said that under the directions of this **मत्स्य** *Vaivaswat Manu* accompanied by the **सप्तर्षयः** (seven sages) tied the Arc to a peak of **हिमवत्** mountain which is still known as **नौबन्धनम्** (*vide*

सा बद्धा तत्र तैस्तूर्ण मृषिभि र्भरतर्षभ ।
तच्च नौबन्धनं नाम शृङ्गं हिमवतः परम् ।
ख्यात मद्यापि कौन्तेय तद्विद्धि भरतर्षभ ॥

(That arc was tied there quickly by the Sages; that is still known as "*Now-bandhana,*" which is the highest peak of the *Himavat Mountain).*

It is said the Sages came down with the *Vedas*, on the Earth. And they first settled round about Haradwar, which part of the country was formerly known as the *Brahmarshi Desha*, which was later on extended to a larger territory called *Brahmavarta*; & in course of time, the Country between the Himalayas and the Vindhyas was called *Aryavarta.*

It is for consideration, whether the peak where Noha's or Vaivasvat Manu's Arc was tied was the *Ararat* peak of the Caucasus Mountain which is 16920 ft. high or one of the peaks of the Himalaya Mountains which are:-

1. Nanda Devi peak, 25645 ft. high.
2. Gurla Mamdhata peak, 25353 ft ,,
3. Dhavalgiri peak, 26795 ft. ,,
4. Mt. Everest peak, 29140 ft. ,,
5. Kinchinjunga peak, 28146 ft. ,,

and which of the two theories appears more correct. Personally I would be inclined in favour of the latter.

J Muir, Author of the "Original Sanskrit Texts" admits as follows:–

"I must however, begin with a candid admission that, so far as I know, none of the Sanskrit works contain a distinct reference or allusion to the foreign origin of the Hindus".

It appears from the **मत्स्य** and the **विष्णु पुराण** that the Westerners were called **म्लेच्छाः** or **यवनाः**, because they were **क्रियालुप्त** and **धर्मभ्रष्ट** and so **पतित** (degraded) **आर्याः**, (*vide* **विष्णुपुराण**, 4th **अंश**, 3rd **अध्याय**): *Cf.* also **मनुस्मृति, १० अध्यायः**

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥
पौण्ड्रकाश्चौड द्रविडाः कम्बोजा यवनाः शकाः ।
पारदाः पह्लवाश्चीनाः किराता दरदाः खशाः ॥

"Gradually by abandoning the religious practices, the **क्षत्रिय**s of the several places mentioned became **(वृशल) म्लेच्छ**."

It is a puzzle how in the *Bhavishya Purana*, however, the author of it has, after describing a number of Sovereigns beginning from *Vaivasvat Manu* in the *Krita-yuga* down to Pradyota (a descendant of *Janame jaya*) who was known as **म्लेच्छ हन्ता** (destroyer of the *Mlechhas*) and who it is said, had performed the *Mlechha-Yajna*, introduced the legend of *Adam* & *Eve* and the legend of *Noah's arc* at the

end of the *Dwapara-Yuga* and said that that Arc was tied to आराच्य शीर्ष (*Arachya* peak) of हिमाद्रेस्तट भूमयः (Himalaya mountains). It seems to me that in his zeal to reconcile the Biblical legend with that in the *Mahabharata* & *Bhagavata*, he has made the confusion worse confounded; or that there had taken place another smaller deluge at the close of the *Dwapara-Yuga*, and that in the Bible, this deluge was confounded with the great deluge of the मत्स्यावतार and was described in terms of the old surviving legend. In any case, there appears no doubt that the Biblical legend was copied from that current in India which was based on the *Mahabharata* and *Bhagavata*.

Moreover Sir Frederic Kenyon, a former director and principal librarian of the British Museum in an address to the United Youth Missionary Exhibition at the Imperial Institute, South Kensington, states that recent research has confirmed the Old Testament story of the Flood. He says "It can properly be claimed, that the result of archaeological research has been to increase and enrich our knowledge of the Old Testament and to confirm our belief in the integrity of the New Testament.

"Among the literature found in Mesopotamia, Assyria, and Babylonia," he adds "are stories of the Creation and still more of the Flood.

"During the excavations that took place within the last 10 years at the site of Ur of the Chaldees, the country from which Abraham came, they dug past levels which can be dated 3,000 or 3,500 B. C.

"They came at last to a thick stratum of earth, sand and clay, which had been laid down by water. Below they found signs of human life akin to that found immediately above. That fits in perfectly with the story of the flood."

Sir Frederic says that when he was young it was argued that the "Books of the Pentateuch could not have been written by Moses, or at that time, because writing was not known until some centuries after." "As the result of these excavations they now knew that writing was known both in Egypt and Babylonia as far back as 3,000 B. C.—1,000 years before the time of Abraham.

"Modern discoveries had bridged the gap between the earliest New Testament manuscripts we had and the time when the books themselves were written."

About three years ago a number of papyrus fragments turned up, the largest no bigger than a postcard. On one were portions of the Gospel of St. John. From the writing," says Sir Frederic Kenyon," one could tell that it had been written in the first half of the second century, within a generation of the time to which tradition assigned the Gospel itself." *(Reuter: World News by Air).*

Note 2(a). Physical features of the Southern Plateau. On page 198 of Dudley Stamp's "The World", it is said:- "*India: The Deccan plateau:* Nearly the whole of India, south of the great plain of Hindustan is occupied by a plateau. The western side is the higher, & the

surface slopes down towards the East. The western edge stands up high above the surface of the sea & is known as the Western Ghats. The Western Ghats are really only the westetn edge of the plateau. In the same way the lower edge forms the Eastern Ghats. The Eastern Ghats are interrupted by a number of river valleys. The plateau as a whole is higher in the South – in Mysore – than it is in the North.

Between the Western Ghats and the sea there is a narrow Coastal plain; between the Eastern Ghats and the sea, the coast plain is broader.

The surface of the plateau is by no meas smooth: it is furrowed by river valleys.

Towards the North, a very important line of mountains runs across the plateau from West to East. These are the Satpura Range, continued eastwards as far as the Mahadeo Hills and Maikal Range and the Chhota Nagpur & Orrisa high-lands (*vide* Morrison pp. 258–259). This line is very important, for it cuts off "Northern India" from Peninsular India, and the mountains are not easy to cross. Throughout history this line has been an important barrier.

There are two other parallel lines – the Vindhya Range to the North and the Ajanta Range to the South – which has helped to make the line more important (*vide* Dudley Stamp's. "The World" p. 198).

Roughly it may be said, the *South* belongs to the *Dravidians* and the *North* to the *Aryans* proper (*vide* Dudley stamp's "The World" p. 220)

Eastern & Western Ghats meet in *Nilgiri* hills, the highest peak there being *Doddabeta* (8640 ft. high): (*vide* Morrison pp. 258–259).

Table-lands, like the mountains, are moulded by the work of rain and rivers. The Mahanadi, Godavari, Krishna & other rivers have worn out valleys across the Deccan table-land. The parts left standing are high & look like mountains, when viewed from valleys. The Western ghats are mounnains of this kind. They are certainly not folded mountains like the Himalayas, for the rocks in them are not bent and arched. They are worn out edges of the table-land.

They are quite unlike mountains of primary rock, such as the Nilgiris, Anaimalais, & Travancore Hills, which are mistakenly called *ghats.*

Note 2 (b). Probalitity of the migration of the Dravidians from the North-West.

Doavidians and Brahuis. The theory that the Brahuis of Baluchistan probably entered India through the North-West Frontier Province and that a strong racial connection subsisted between them and the Dravidians of South India has been advanced by Mr. C. R. Roy, Curator of the Victoria Museum, after careful research into the respective civilisations and the examination of Mohenjo-Daro finds.

The racial history of the Brahuis of Baluchistan is a puzzle to the Anthrolopologist, as they speak a Dravidian form of language; but most of the Dravidian speaking areas are situated in the South of India.

Owing to similarity of language, it was suggested that there was a racial connection between the Brahuis and the Dravidians. This theory was objected to on the ground of dissimilarity of the physical features of these two people, but according to Mr. C. R. Roy, who has taken a large number of measurements of Brahuis, the Brahuis and the Dravidians are basically alike.

The skulls found at Mohenjo-Daro confirm the theory of migration of Mediterranean people at least about 2000 to 3000 B. C. Some of the relics of material culture of the Brahuis and the Dravidians are found to be common.

The distribution of the different races of people in India is a result of the complicated history of the country. Ages and ages ago the only people living in India were wild uncivilized peoples, which we call the pre-Dravidian peoples. Then India was invaded by the cleverer people whom we may call the Dravidians. They spread all over India and drove the wild inhabitants away to the hills and the thick forests. There are scarcely any descendants of the pre-Dravidians left now; the best example are the Veddas, who live in the forests in the wildest parts of Ceylon and Chhota Nagpur plateau. The languages of the Chhota Nagpur aborigines are *Munda* languages which are very curious. Long words are made by stringing together a number of short ones, so that one long word often means as much as a long sentence with us. The Dravidians were driven away into the South by cleverer, more cultured and educated invaders, whom we may call

the Indo-Europeans or Indo-Aryan peoples. The principal of the Drividian languages are Tamil, Telugu, Malayalam, Kanarese and Tulu. The Indo-European languoges are

Baluchi, Pashto, Brahui,	Spoken in Baluchinstan and adjoining hills.
Sindhi, Gujarati, Marathi, Rajasthani, Pahari, Lahuda, Punjabi, Kashmiri, Hindi, Bihari, Oriya, Bengali, Assamese,	Spoken in India, North of the Godavari River.

The Caucasians spread into Europe, Persia, Arabia, North Africa, India, etc.

After America was discovered colonists from the European peoples of this race crossed over the Atlantic and gradually spread westwards from the Eastern to the Pacific shores of the North American continent. Others mostly Spaniards & Portuguese conquered parts of south America and settled there, chiefly on the parts near the coasts.

Still others, mostly natives of the British Isles settled in Australia, New Zealand & South Africa.

Distinguishing marks:- Oval face, high bridged nose, lower jaw nearly in a straight line with the rest of the face and eyes in a straight line. His hair is wavy or curly, especially in childhood, but not woolly. Nor is his skin black like that of the Negro. Living in warm countries effects some change. (Please see the pictures in Map No. II)

Note. In Africa we find that a great desert (Sahara) has acted as a barrier to Mankind. North of the Sahara the people are Arabs and Egyptians and are closely allied to the peoples of Southern Europe. But Africa, South of Sahara Desert, is inhabited almost entirely by negroid peoples with black skins and wooly hair. In the part of Africa, south of the Sahara we find small groups of very backward, uncivilized people (*vide* Dudley Stamp's "The World" p. 576.)

The whole of the North of Africa is taken up with the greatest desert in the world. The Sahara has thus prevented the fierce wild tribes from Central Africa from coming North into Europe. Europe has been invaded more than once by the Aryans from Central Asia. But the tribes from Central Africa could never reach it. No doubt for thousands of years the Arabs have travelled over and sailed along its Northern shores as far as the Atlas Mountains. Egypt too is one of the oldest countries in the world. The Egyptians are considered to have been civilized even* before the Aryans came into India. The other continents of Europe and Asia have helped civilization a great deal. For example, Asia is the birth place of the great religions of the World, Hinduism, Buddhism,

Christianity and Mahomedanism. Most of the great discoveries in Science have been made in Europe. But Africa has scarcely helped civilization at all. (*vide* Morrison's " Our World " pp. 508 to 509).

*[However in **भविष्य पुराण** a question is put:-

Q. " **ब्रह्मावर्ते कथं म्लेच्छाः न प्राप्ताः कारणं वद** ".

(Tell us the reason why *Mlechhas* could not come to *Brahmavarta.*)

A. *Mlechhas* conld not go there through the power of **जगदम्बा सरस्वति.**

Legend. There was a Brahmin by name **कश्यप** whose Son was **काश्यप** or **कण्व** who propitiated **जगदम्बा** in **काश्मीर.** He was a great seer and was in power for one thousand years. His wife was **आर्यावती.** This **काश्यप** Sage went to **मिश्रदेश** (Egypt) and spread Aryan civilization there. And he returned to India with 10,000 converts to Aryanism. They were elevated to the position of *Brahmins* (**ब्राह्मण**s) and became founders of several **ब्राह्मण गोत्र**s.]

2. *The Mongolian Type* (or Yellow Race), they live chiefly in *Asia* and in *North* America and in the northern part of *South* America. The Chinaman is a good example of the Mongolian. He has a broad face, with high cheek bones, almondshaped slanting eyes & a broad nose. His hair is black and straight, not wavy or curly. Burma was invaded by Mongols who settled there.

[*Note 1.* **हरि** means "Yellow:" So this Race may have been called **हरि**; and as **हरि** also means "monkey" it may also have been called **वानराः.**

Note 2. The "Indians", living in the northern part of south America though of the same Mongolian race, do not resemble them closely, as, for thousands of years, they have lived in a different part of the world with a climate of its own.

The north American "Indians" are even more unlike the Chinese type of Mongolians. They are taller, stronger looking, with high bridged noses, and their skin is of a dark red, copper colour. It is believed they are a branch of the Mongolian race of Asia which crossed the Bering strait long ago.

The Polynesians, *i.e.*, the Islanders of the Pacific & the natives of the East Indies also belong to this race, but their skin is brown, rather than yellow.

Note 3. Morrison on p. 580 observes:-

"*People.* America was inhabited for thousands of years before it was visited by European settlers.

To the people of the West-Indies, Columbus gave the name of Indians, because he believed he had reached India. They are really of quite a different race from the people of India.

The European settlers called them "*Red Indians*" on account of their coppery brown skins.

Those in the far north living on meat and flesh are Eskimos. These were true savages; but many were half civilized. They grew various crops and lived in huts; men hunted bisons and bears and fished on rivers and lakes, and women cultivated the crops."

Note 4. Murdoch's "Mannual of Geography" on page 311.:-

"It is supposed that most of the aborigines of America came from Asia. Bering strait is only 30 miles across; boats may have been drifted by the winds. The Indians are closely allied to the Mongolian race, are copper coloured and have straight hair and high cheek bones. Their languages are remarkable for the great length of some of the words."

I bid. p. 327: *Mexico*:-

"In the table land of Mexico, Indians were much more civilized. They were not wanderers but farmers and knew how to irrigate their crops. They were splendid hunters and brave fighters.

At an early period, Mexico was peopled by the *Toltecs* who were mild and highly civilized. They were conquered by the Aztecs, a warlike race, who offered human sacrifices to their god of War, *Mexitli*, from whom the country took its name "Mexico." Ruins of large temples, pyramids, and palaces erected by them still exist in Mexico and Central America. They were conquered by the Spaniards under Cortez in 1521.

The descendats of *Whites* and *Negroes* are called *Mullattoes*: of *Whites* and *Indians*, *Mestizoes*. The descendants of Europeans born in hotter parts of America are called *Creoles*."

Note 5. Mexico. Explorer finds "Dead land". Four great Temples.

A "Dead land" once filled with temples and forts has been discovered in Mexico by Dr. Thomas Gann, the British explorer and author.

Dr. Gann, on arriving at New Orleans after three months' exploration in Mexico, said that he had discovered a deserted Mayan district which he believed was populated at one time by several hundred thousand persons. The district with an area of 15 by 20 square miles, he said, was discovered in Southern Mexico in the territory of Quaintanna Roo. He was permitted to cut through underbrush, Dr. Gann said; but the Mexican Government refused him permission to excavate mounds which he said he believed contained much precious metal.

"It is stupendous expanse", he added, "it is almost literally covered with mounds of elaborately cut stone, walls, beautiful plazas and circuler forts, all fairly well preserved." From what we can learn, it was a district rather closely settled by this great population who came together as a number of sacred centres, the four great temples of which are still-standing. He said the area dates from a late Mayan period, between 600 and 1200 A. D. He hopes to make further exploration.

Bhaskaracharya in his **सूर्य सिद्धान्त** refers to the existence of a city called **सिद्धपुर** in this locality in the following verses:-

भूगोलाध्यायः ।

भूवृत्तपादे पूर्वस्यां यमकोटीति विश्रुता ।
भद्राश्ववर्षे नगरी स्वर्ण प्राकार तोरणा ॥३८॥

To the east of the Meru (*i. e.* north pole) at a fourth part of the Earth's circumference (*i. e.* Equator) in the Bhadrashva Varsha (a division of a continent) is the city called Yama-Koti having golden ramparts and arched gateways 38.

याम्यायां भारतेवर्षे लङ्का तन्महापुरी।
पश्चिमे केतुमालाख्ये रोमकाख्या प्रकीर्तिता ॥३९॥

So to the south in the Bharata-Varsha, there is the great city called Lanka : to the west in the Ketumala-Varsha there is the city called Romaka. 39.

उदक् सिद्धपुरी नाम कुरुवर्षे प्रकीर्तिता।
तस्यां सिद्धा महात्मानो निवसन्ति गतव्यथाः ॥४०॥

To the north in the Kuru-Varsha there is the city called Siddha-puri (or Siddha-pura). Liberal and devout men being free from pain inhabit that city. 40.

भूवृत्तपाद विवरा स्तथान्योन्यं प्रतिष्ठिताः।
ताभ्यश्चोत्तरगो मेरु स्तावानेव सुराश्रयः ॥४१॥

These (four cities) are situated at a distance equal to the fourth part of the earth's circumference (*i. e.* Equator) from each other : and the Meru sacred to the gods is north of them at the same distance. 41.

भद्राश्वो परिगः कुर्याद्भारते तूदयं रविः।
रात्र्यर्धं केतुमाले तु कुरावस्तमयं तदा ॥७०॥

The sun when arrived at the Zenith of Bhadrashva (or Yama-koti) makes his rising in Bharata (or Lanka), midnight in Ketumala (or Romaka) and setting in

Kuru (or Siddhapura)

लङ्कापुरेऽ र्कस्य यदोदयः स्यात् तदा दिनार्धं यमकोटिपुर्याम् ।
अधस्तदा सिद्धपुरेऽ स्तकालः स्याद्रोमके रात्रिदलं तदैव ॥

When there is Sunrise in Lankapuri, there is mid-day in Yamakotipuri; at that time, down below in Siddhapura there is the setting of the Sun, and in Romaka there is mid-night.

Vide also Murdoch's p. 335. On p. 342 he says:-

"*Peru* was next to Mexico, the most powerful civilized and wealthy monarachy of the new World, when discovered by Europeans. It was conquered and plundered by the Spaniards under Pizarro in 1535 A. D."

Note 6. In the *Kaira Vartaman* of 3 rd. April 1940 the following article appears:-

" Mr. Chamanlal a journalist of Delhi who has returned from a tour in America says that the Americans living in Mid-America very much resemble Hindus in their daily conduct of life, behaviour, the custom of eating & drinking & faith in religion. He has made a close study in this connection. On examining certain correspondence about 400 years old there is reason to beleive that at that time there, there was the rule of the Indians (proper). In Mid-America there was an Empire by the name of *Aztecs* : it was known as *Inka* Empire. *Inka* means **सूर्यपुत्र** (son of the Sun). So Mr. Chamanlal imagines, *Inka* kings may be of the "solar race" of India. According to him "Peru" & "Mexico" are Sanskrit names. In America there are several temples bearing

Sanskrit names. Mr. Chamanlal has taken photos of them. When the Spaniards invaded America there was in vogue the worship of **गणेश, शिव,** & **इन्द्र**. Even at present there are in fashion, the customs of cremating the dead, and of **सति** &c. From Spanish records it can be gathered that all the queens of the last *Inka* king had become **सति**. There were in vogue, in America, the method of education by **गुरुकुल**, the ceremonies of **पुंसवन, यज्ञ** & **ध्रुव पूजा** &c. The temples there were much bigger & grander than those in the Madras Presidency. In one of those temples there were 4000 **देवदासी**s. There was the division of four castes in addition to the untouchable class. The American Indians were proud of their ancient religion and did not easily accept Christianity except after much persecution and self-immolation. Though at present they are outwardly Christians, they are Hindus at heart. Their dress and food follow Hindu method. In the Museum of Mexico there is an old copy of the *Aztecs* calendar which completely resembles the *Hindu* calendar. Mr. Chamanlal has collected many materials to show that Hindus had gone to America long before Columbus "discovered" it These materials are so conclusive, that after examining them, one feels sure that in America there was Hindu civilization & religion from times immemorial."]

3. The *Negroes or Black men.* Their home is Africa, but there are different types of them just as there are other races. His skin is black, nose flat and lips thick; his lower jaw projects from the line of his face and his hair is woolly like the coat of the sheep.

The original inhabitants of Australia were also of this race.

In the Southern states of America and the isles of the West Indies there are millions of Negroes, the descendants of slaves of Africa. The original inhabitants of South America, when the continent was discovered by Europeans in the fourteenth & fifteenth century, were American Indians. Some races like the *Inkas* on the plateau of *Peru* were highly civilized. Most of the Indians now remaining are very backward, uncivilized races found in the dark forests of the Amazon (*vide* Murdoch's Manual of Geography. p.342)

Retrospect.

Now pause here and consider how the world was divided in old times. It was divided into the Northern Hemisphere and the Southern Hemisphere (*vide* maps Nos. III & IV, the dividing line between the two being the Equator. The North Pole was the centre of the Nothern Hemisphere & was accordingly considered to be the highest Centre of the World (**मेरु**). The Northern Hemisphere was occupied by the Aryans & Hari-Rikshas of the Mongolian type: while the Southern was occupied by Negroes (called *Rakshasas*): *vide* Australia, South Africa & South America. Thus the Southern Hemisphere was considered to be the **पाताल** at the lowest end of which (*i. e.* at the south pole) it was believed that the god of death (*Yama*) resided. The South Polar region is still buried in impregnable snow. And the explorer usually meets with his death there. Sage **अगस्त्य** crossed the **विन्ध्य**s & spread Aryan

civilization in the South, as काश्यप did so in Egypt & the surrounding countries.

CHAPTER III.

SECTION (1)

Construction of Ancient cities.

I. Mohanjo-daro in *Sindh, vide* "*Indus Civilization by Ernest Mackay.*"

Excavations at Mohanjo-daro in Sindh disclose the following facts:-

1. There was a highly organized state of society from 3000-2500 B. C.

2. The finds at Mohanjo-daro are practically identical with those at Harappa.

3. Bronze & Copper were found. So they were not men of the Stone Age.

4. The Indus-valley dwellers and Sumerians had probably a common ancestry.

5. They might have been Pre-Aryan invaders of India, and they contained the following four races:-

(1) Proto-Australoids.
(2) Mediterraneans.

(3) Mongolians,

(4) Alpines,

[*Note.* Or they were a **यवन** or **म्लेच्छ** class of people who were **पतित** Aryans, not capable of understanding the secrets of the Aryan Religion and who accordingly took to tree and animal worship, instead of the enlightened gods of nature and the Supreme Primeval Essence of the *Vedas*.]

The men of the first race were short, 5 ft.. 1 in. high only, those of the second race were, males 5 ft. $4\frac{1}{2}$ in. high, their women being from 4 ft. 9 in to 4 ft. $4\frac{1}{2}$in. high.

6. Their religion was tree and animal worship. No temples are found. It is suspected that the people used phallic symbols and probably worshipped Shiva (as the god of the animals=**पशुपतिः**); but this is doubtful. It seems they were unaware of the Vedic gods and its Nature worship. Nor were they aware of the monotheism of the Hindu pantheon or the Vedanta philosophy of religion. Accordingly they were probably a primitive raee different from the Aryans, or were **पतित** Aryans.

7. Tne city was well planned with straight roads, wide enough for those times, cutting one another at right angles, so as to admit free air from one end of the city to the other. There was some sort of municipal government. But there were no doors or windows or balconies to houses opening on the roads. The houses were more like citadels shut in by high walls all round, the main doors opening in narrow

lanes. The city had public baths, like built reservoirs, with outlets for discharging waste water. The drainage system was nice. The main drains of the city passed through the centres of high roads, with man-holes to clear them at short distances. Eaeh house had a bath & the kitchens had cess-pits of earthen jars.

8. The pottery was excellent, the pots being nice in shape and well glazed.

9. The people used amulets of excellent workmanship and the ornaments were of nice pattern.

10. Swords and arrow heads were found, showing that these and axes were used as weapons.

[*Note 1. The Glory of Vanished Empires:- Buried Empires, by Patrick Carleton; and Petra: the rock city of Edom, by M. A. Murray.*

Both these books deal with the archaeology and excavations of ancient civilizations, and where *Buried Empires* ends, roughly in 2000 B. C., *Petra* takes up the tale.

To students in India the section dealing with the cities of the Indus in Carleton's *Buried Empires* is intensely interesting, and so is the interpretation of *Aryan*, as " noble; " also the caste system which grew up owing to the distinction between the pale-skinned Sanskrit-speaking, sacrificing *Aryans* and the dark skinned, hostile-talking, non-sacrificing, *Dasas*. The Indus civilization has assumed far more importance than was originally realised when Mr. Banerji found

that beneath the Buddhist stupa at Harappa lay evidence of a link between India and the Near East more than two thousand years earlier. So perfect were some of the objects excavated that Sir John Marshall said of statues found at Harappa, " When I first saw them I found it difficult to believe that they were prehistoric; they seemed to completely upset all established ideas about early art. "

Petra too, is an excellent hand-book for the student of the past, and although archaeologically the town belongs only to the period when the power of Rome was rising, it contains much of interest, despite the fact that none of the ancient authors upon whom one usually relies for contemporary accounts ever visited Trans-Jordan, but recorded information received at secoud-hand. Petra lay roughly half-way between the Red Sea port of Eziorgeber (Aqaba) and the Mediterranean port of Gaza. Such great names as Ramases III, Balaam, Cain and his descendants Esau, Adah, and Saul, have left their mark upon Petra, and history continued to be made there, until the defeat of the Crusaders and the triumph of the Moslems was its death-knell.

Note 2. Dark period of India's history. Plea for Research.

We have no record in existence to give us an idea of the history of the 2,500 years following the Indus Valley civilization. We cannot assume for a moment that India had sunk into complete barbarism during these long years so as to leave no material to give us an idea of the life of those people. This

unfortunate dark period in Indian history should be studied by hundreds of scholars like the members of the Bombay Field Club, and through their efforts sufficient light should be thrown on it. The Bombay Field Club is an unique institution and no similar body in the cause of archæological research can be found in India.

There is much scope for research work in Madras, Gujarat and Bijapur. The ancient *Puranas* would serve as a guide to them. In the U. P. and the Punjab there are at least a hundred mounds in every district and it is not possible for the Archeəological Department to explore each of them. If a Field Club were started in each district to explore these mounds the missing links in the history of India was sure to be found.]

II. Description of Ayodhya, Taksha-Shila. Lanka and Kishkindha:-

The view of any modern city, like Paris or London from the air may be borne in mind before considering the descriptions of Ayodhya, Taksha-Shila and Pushkala, Lanka and Kishkindha given in the Ramayana of Valmiki.

With these preliminary remarks, let us approach the description of the places mentioned above and determine for ourselves the development of the Society in those times.

(i) **अयोध्या वर्णनम्**, *Description of Ayodhya as given in* **बाल-काण्ड** (*Bala Kanda*) **सर्ग ५** (*Chapter V*):-

कोशलो नाम मुदितो स्फीतो जनपदो महान् ।
निविष्टः सरयुतीरे प्रभूत धनधान्यवान् ॥५॥

There is a large, delightful, prosperous country by name Koshala, situated on the banks of the Sarayu river, affluent in wealth and food-stuffs.

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥६॥

The famous city called Ayodhya is its Capital: it is the artistic production of Manu, the lord of man, himself.

आयता दशद्वेच योजनानि महापुरी ।
श्रीमतो त्रीणि विस्तीर्णा सुविभक्तमहापथा ॥७॥

That large city is twelve yojanas in length and three yojanas in breadth and it is well divided by high roads.

राजमार्गेण महता सविभक्तेन शोभिता ।
मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः ॥८॥

It looks charming by large royal roads which are well divided, which are always kept sprinkled with water and which are scattered over by flowers falling from road-side trees.

तां तु राजा दशरथो महाराष्ट्रविवर्धनः ।
पुरीमावासयामास दिवि देवपतिर्यथा ॥९॥

King Dasharatha the aggrandiser of his great Kingdom has made that city as his metropolis, as if he was God Indra in heaven.

कपाट तोरणवतीं सुविभक्तान्तरापणाम् ।
सर्व यन्त्रायुधवतीं सुषितां सर्वशिल्पिभिः ॥१०॥

That city has arched gates. It has markets and shops arranged in nice symmetrical order. It is studded with all kinds of machine-weapons and there all kinds of artisans live.

सूतमागध संबाधां श्रीमतीमतुलप्रभाम् ।
उच्चाट्टालध्वजवतीं शतघ्नीशतसंकुलाम् ॥११॥

It is thronged by professional panegyrists & bards, it is wealthy and prosperous and of unmatched lustre, is full of high towers with flags flying thereon and is full of hundreds of powerful guns, (capable of destroying by hundreds at a time.)

वधूनाटकसंघैश्च संयुक्तां सर्वतः पुरीम् ।
उद्यानाम्रवनोपेतां महतीं साल-मेखलाम् ॥१२॥

The city is filled with multitudes of female dancers and actors; is endowed with gardens and mango-groves and is surrounded all round by a large of girdle S*ala* trees.

दुर्गगम्भीरपरिखां दुर्गामन्यै र्दुरासदाम् ।
वाजिवारण संपूर्णां गोभिरुष्ट्रैः खरै स्तथा ॥१३॥

Having an impregnable and deep moat, fortified and unconquerable, full of horses and elephants, and cows, camels and donkeys too.

सामन्तराजसंघैश्च बलिकर्मभिरावृताम् ।
नानादेशनिवासैश्च वणिग्भि रुपशोभिताम् ॥१४॥

Over flowing with multitudes of feudetory princes and tributary kings. Adorned with merchants residing in various countries.

प्रासादै रत्नविकृतैः पर्वतै रिव शोभिताम् ।
कूटागारैश्च संपूर्णा मिन्द्रस्येवामरावतीम् ॥१५॥

Looking beautiful with palaces, studded with diamonds and as high as mountains, full of intricate houses and looking like the *Amaravati* of Indra.

चित्रामष्टापदाकारां वरनारीगणायुताम् ।
सर्वरत्नसमाकीर्णां विमानेगृहशोभिताम् ॥१६॥

Having an extraordinary appearance (or painted with diverse colours), planned like the shape of *अष्टापद् (a spider). Full of multitudes of best ladies. Full of all kinds of diamonds. Adorned with *Vimana Griha* @ (aeroplane houses).

*(*Note.* The ground plan of Paris may be compared with this.)

@(*Note.* Some translate **विमान** as "high". But in verse 15 it is said that the palaces were as high as monntains. So, **विमान** must here mean "aeroplane". In this age "motor-house" is a colloquial word. So **विमान गृह** may be of the same type.)

गृहगाढा मविच्छिद्रां समभूमौ निवेशिताम् ।
शालि तण्डूल संपूर्णा मिक्षुकाण्डरसोदकाम् ॥१७॥

Thickly packed together by houses, which are not divided in an uncouth manner, situated on level ground. Full of rice & other corns, and sugar-cane juice.

दुन्दुभीभिर्मृदङ्गैश्च वीणाभिः पणवैस्तथा।
नादितां भृशमत्यर्थं पृथिव्यां तामनुत्तमाम् ॥१८॥

Exceedingly and beautifully resonant with the music issuing from drums (like **दुन्दुभि** and **मृदङ्ग**) and lutes (like **वीणा** and **पणव**), that city is unparrallelled in charm on this earth.

विमानमिव सिद्धानां तपसाधिगतं दिवि।
सुनिवेशितवेश्मान्तां नरोत्तमसमावृताम् ॥१९॥

It is like the celestial air-ship of demi-gods in heaven, obtained by severe penance. Where the interior and exterior parts of houses are beautifully ornamented or arranged and which is full of excellent men.

येच वाणैर्न विध्यन्ति विविक्तमपरापरम्।
शब्दवेध्यं च विततं लघुहस्ता विशारदाः ॥२०॥
सिंहव्याघ्रवराहाणां मत्तानां नदतां वने।
हन्तारो निशितैः शस्त्रै र्बलाद्बाहुबलैरिव ॥२१॥
तादृशानां सहस्रै स्तामभिपूर्णां महारथैः।
पुरी मावासयामास राजादशरथ स्तदा ॥२२॥

That city is full of thousands of *maharathis* (great warriors) who are active and skilful hunters—with sharp weapons and arms—of furious and roaring lions, tigers, & boars living in forests, but who do not shoot those who are left alone or without protection or who have hidden themselves and are therefore capable of being shot by sound or who have run away from the battle field. This is the city that was made his capital by king Dasharatha.

तामग्निमद्भि र्गुणवद्भिरावृतां द्विजोत्तमै र्वेद षडङ्ग पारगैः।
सहस्रदैः सत्यरतै र्महात्मभि र्महर्षिकल्पै र्ऋषिभिश्च केवलैः ॥२३॥

That city is filled with the best of *Dwijas* (Brahmins), who are keepers of the sacred fire, who are meritorious, who are completely conversant with the *Vedas* with its six *Angas*, who are donors of thousands, who are observers of true vows, who are noble minded & who are sages similar to the ten *Prajapatis*.

(ii) *Description of Takshashila and Pushkalavati.*

Kekaya king Yudhajit sent his *Guru* गार्ग्य to Rama. He communicated the following message to Rama:–

उत्तर काण्डे सर्गः १००।

अयं गन्धर्वविषयः फलमूलोपशोभितः।
सिन्धो रुभयतः पार्श्वे देशः परमशोभनः ॥१०॥

This is Gandharva country, adorned by fruit & roots: it is situated on either bank of the Sindhu river, and is very beautiful.

तं च रक्षन्ति गन्धर्वाः सायुधा युद्धकोविदाः।
शैलूषस्य सुता वीर तिस्रः कोट्यो महाबलाः ॥११॥

It is protected by Gandharvas who are well armed & experts in war. They are very powerful sons of शैलूष (*i. e.* गन्धर्वs, musicians) & are three crores in number.

तान्विनिर्जित्य काकुत्स्थ गन्धर्वनगरं शुभम्।
निवेशय महाबाहो स्वेपुरे सुसमाहितः ॥१२॥

O Kakutstha, having conquered them enter that beautiful Gandharva city. Oh powerful king, then protect it well under your rule.

अन्यस्य न गतिस्तत्र देशः परमशोभनः ।
रोचतां ते महाबाहो नाहं त्वामहितं वदे ॥१३॥

No one else is capable of going there. It is a very beautiful country, You shall make up your mind & conquer it. I do not tell you what is not in your interest.

तच्छ्रुत्वा राघवः प्रीतो महर्षे मातुलस्य च ।
उवाच बाढमित्येव भरतं चान्ववैक्षत ॥१४॥

Raghava having heard these words of the great sage & maternal uncle, replied "Well I shall do so", and then looked at Bharata.

सोऽब्रवीद्राघवः प्रीतः साञ्जलि प्रग्रहो द्विजम् ।
इमौ कुमारौ तं देशं ब्रह्मर्षे विचरिष्यतः ॥१५॥

That Raghava became pleased & with folded hands spoke to the sage "O Brahmarshi, these two princes will go to that country".

भरतस्यात्मजौ वीरौ तक्षः पुष्कल एव च ।
मातुलेन संगुप्तौ तु धर्मेण सुसमाहितौ ॥१६॥

"The two heroic princes, sons of Bharata, by name *Taksha* & *Pushkala*, protected by their maternal uncle, and well grounded in duty or religion."

भरतं चाग्रतः कृत्वा कुमारौ सबलानुगौ ।
निहत्य गन्धर्वसुता न्द्वेपुरे विजभिष्यतः ॥१७॥

These two princes, making Bharata their commander, and being followed by an Army, will conquer the sons of Gandharvas and will divide the country into two parts.

निवेश्यते पुरवरे आत्मजौ संनिवेश्य च ।
आगमिष्यति मे भूयः सकाशमतिधार्मिकः ॥१८॥

Thus that religious Bharata will enter that excellent city, and having installed the two sons will return to my presence.

भरतः सहसैन्येन कुमाराभ्यां विनिर्ययौ ॥२०॥

Bharata went forth with the two princes accompanied by the Army.

अध्यर्धमास मुषिता पथि सेना निरामया ।
हृष्टपृष्ट जनाकीर्णा केकयं समुपागमत् ॥२५॥

Thus that Army full of soldiers who were strong & healthy, having spent on the way a little more than half a month without incurring ony disease, came to "Kekaya" couutry.

सर्गः १०१।

श्रुत्वासेनापतिं प्राप्तं भरतं केकयाधिपः ।
युधाजिद्गर्गसंहितं परां प्रीति मुपागमत् ॥१॥

Having heard that Bharata had come commanding his Army, the Kekaya King Yudhajit rejoiced very much.

भरतश्च युधाजिच्च समेतौ लघुविक्रमैः ।
गन्धर्वनगरं प्राप्तौ सबलौ सपदानुगौ ॥३॥

The two expert heroes Bharata & Yudhajit with their respective armies following them quickly, reached the Gandharva city.

ततः समभवद्युद्धं तुमुलं लोमहर्षणम् ।
सप्तरात्रं महाभीमं न चान्यतरयोर्जयः ॥९॥

Then there took place a most fierce battle, tumultuous and horripilating, for seven nights, but there was success to neither. Then Bharata used his **संवर्त** weapon & in a moment killed three crores of **गन्धर्व**s.

(*Note*:-**संवर्त** is most destructive weapon, capable of destroying the Universe.)

निहत्य तान्गन्धर्वान्भरतः कैकयीसुतः ।
निवेशयामास तदा समृद्धे द्वे पुरोत्तमे ॥१०॥

Having destroyed those Gandharvas, Bharata the son of Kaikayi founded two beautiful cities of great-prosperity and

तक्षं तक्षशिलायां तु पुष्कलं पुष्कलावते ।
गन्धर्वदेशे रुचिरे गान्धारविषये च सः ॥११॥

in Takshashila city in the beautiful Gandharva country, he enthroned **तक्षः** and in Pushkalavati in the Gandhar country, he enthroned **पुष्कल**.

धनरत्नौघसंकीर्णे काननै रुपशोभिते ।
अन्योन्य संघर्षकृते स्पर्धया गुण विस्तरैः ॥१२॥

Those cities were full of collections of riches and diamonds, were adorned by forests & gardens & were vying with each other with rivalry in the profuseness of merits.

उभे सुरुचिरप्रख्ये व्यवहारैरकिल्बिषैः ।
उद्यानयानसंपूर्णे सुविभक्तान्तरापणे ॥१३॥

Thus these two cities were excellent, all affairs there being carried on without any fault or sin, and they were full of gardens & vehicles and the markets & shops there were placed at symmetrical distances,

उभे पुरवरे रम्ये विस्तरै रुपशोभिते ।
गृहमुख्यैः सुरुचिरै र्विमानै र्बहुभिर्वृते ॥१४॥

Both these cities were most beautiful and were adorned by big houses of large extent and were thronged by many charming aeroplanes.

(*Note.* Or **विमान** may mean "high" and may qualify **गृह-मुख्यैः**. The meaning of this verse in that case will be:–

"Both these excellent charming cities looked beautiful by their extent, being full of many, beautiful and high mansions",)

शोभिते शोभनीयैश्च देवायतनविस्तरैः ।
तालै स्तमालै स्तिलकै र्बकुलै रुपशोभिते ॥१५॥

They were also charming by beautiful temples of large extent & were adorned by **ताल, तमाल, तिलक** & **बकुल** trees.

निवेश्य पञ्चभिर्वर्षै र्भरतो राघवानुजः ।
पुनरायान्महाबाहुरयोध्यां केकयीसुतः ॥१६॥

The son of **केकयी**, & youngest brother of **राघव**, Bharata lived there for five years, & then that valiant warrior returned to Ayodhya.

शशंस च यथावृत्तं गन्धर्ववधमुत्तमम् ।
निवेशनं च देशस्य श्रुत्वा प्रीतोस्य राघवः ॥१८॥

And reported (to **राघव**) the formidable conquest of the Gandharva country & the settling of the country, as they had taken place. Hearing this, Raghava was pleased.

(iii) **लङ्का-वर्णनम्**, *Description of Lanka as given in* **किष्किधा काण्डे, सर्गः ५८**, *Chapter 58.*

Sampati on being questioned by Angada said:-

"I saw a lady crying **राम, राम** & **लक्ष्मण** & throwing down her ornaments. I believe it was Sita. Hear me who will tell you the residence of the **राक्षस** who was carrying her away. He is a son of **विश्रवस्**, & brother of **वैश्रवण** (Kubera). He resides in **लङ्का** & his name is **रावण.**

इतो द्वीपे समुद्रस्य संपूर्णे शतयोजने ।
तस्मिँल्लङ्कापुरी रम्या निर्मिता विश्वकर्मणा ॥२०॥

At a distance of complete 100 Yojanas, from here, there is an island. There is beautiful **लङ्का** city there, made by **विश्वकर्मा** himself.

जाम्बूनदमयै द्वरैः श्चित्रैः काञ्चन वेदिकैः ।
प्रासादै हेमवर्णैश्च महद्भिः सुसमावृता ।
प्राकारेणार्कवर्णेन महता च समन्विता ॥२१॥

It is surrounded beautifully by big mansions of golden colours, with doors of gold and variegated golden arbours & with shinning ramparts of crystal colour.

तस्यां वसति वैदेही दीना कौशेयवासिनी ।
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता ॥२२॥

There lives *Vaidehi*, clad in silk garments, quite meek, confined in the harem of **रावण** & well-protected by demonesses.

जनकस्यात्मजां राज्ञ स्तत्र द्रक्ष्यथ मैथिलीम् ।
ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ॥२३॥

You will be able to see there Maithili daughter of king Janaka. I am able to see this by my **ज्ञानचक्षु** & can say that having met her you will return.

सुन्दर काण्डे, सर्ग १ :-

हनुमान् jumped off from **महेन्द्रगिरि** in India and before evening rached **लङ्का**.

ततः स लम्बस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे ।
सकेतकोद्दालक नारिकेले महाभ्रकूटप्रतिमो महात्मा ॥२१२॥

Then the high-souled Hanuman of the likeless of a large collection of clouds descended on the peak of the long mountain range that was rich and of variegated apperance, where grew **केतक**, **उद्दालक** & **नारिकेल** trees.

ततस्तु संप्राप्य समुद्रतीरं समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि ।
कपिस्तु तस्मिन्निपपात पर्वते विधूयरूपं व्यथयन्मृगद्विजान॥२१३॥

Then having reachcd the seashore & having seen Lanka on the peak of that excellent mountain, the monkey having changed his form descended on the mountain, terrifying the animals & birds.

ससागरं दानव पन्नगायुतं बलेन विक्रम्य महोर्मिमालिनम् ।
निपत्यतीरे च महोदधेस्तदा ददर्श लङ्का ममरावतीमिव ॥२१४॥

He then, having crossed the ocean, full of demons & serpents, and of rows of big waves, descended on the shore of the great ocean and saw **लङ्का** like **अमरावति** of Indra.

सर्गः २

समासाद्य च लक्ष्मीवाँ लङ्कां रावणपालिताम् ।
परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम् ॥१४॥

That fortunate Hanuman, having reached the **लङ्का** protected by Ravana and adorned by moats full of water lotuses.

सीतापहरणात्तेन रावणेन सुरक्षिताम् ।
समन्ताद्विचरद्भिश्च राक्षसैः रुग्रधन्विभिः ॥१५॥

The **लङ्का** that was well protected by **रावण**, owing to his having kidnapped **सीता**, with the help of demons holding ferocious weapons & walking all round.

काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् ।
गृहैश्च गिरिसंकाशैः शारदाम्बुदसंनिभैः ॥१६॥

The great **लङ्का** which was beautiful having been surrounded by golden ramparts, and houses as high as mountains having the appearance of raining clouds.

पाण्डुराभिः प्रतोलीभि रुच्याभिरभिसंवृताम् ।
अट्टालकशताकीर्णां पताकाध्वजमालिनीम् ॥१७॥

Surrounded by high & white streets, and full of hundreds of towers having flags and banners.

तोरणैः काञ्चनै र्दिव्यै र्लतापङ्क्तिविराजितैः ।
ददर्श हनुमां लङ्कां देवो देव पुरीमिव ॥१८॥

Hanuman saw लङ्का adorned by (तोरण) arches made of rows of celestial creepers shining like gold, as if it was देवपुरी.

गिरिमूर्ध्नि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः ।
ददर्श स कपिः श्रीमान् पुरीमाकाशगामिव ॥१९॥

That illustrious monkey saw लङ्का situated on the top of the mountain, full of white mansions as if it was a city in the sky.

पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा ।
प्लवमाना मिवाकाशे ददर्श हनुमान्पुरीम् ॥२०॥

Hanuman saw that city as if flying in the sky, protected by the Demon-king and constructed by Vishwakarma himself.

वप्रप्राकारजघनां विपुलाम्बुवनाम्बराम् ।
शतघ्नीशूलकेशान्ता मट्टालकावतंसकाम् ।
मनसेव कृतां लङ्कां निर्मितां विश्वकर्मणा ॥२१॥

Its thighs were made of walls & ramparts, it was clad in extensive watery places & green forests, its केशान्त was formed (*i. e.* it was topped) by machine-guns and sharp weapons; the towers were its ear-rings, it was the creation of imagination put into concrete form by Vishva-Karma.

द्वारमुत्तरमासाद्य चिन्तयामास वानरः ।

Having sat on the Northern Gate-way, the monkey began to think.

कैलासनिलयप्रख्य मालिखन्तमिवाम्बरम् ।
डीयमानमिवाकाश मुच्छ्रितै र्भवनोत्तमैः ॥२३॥

It was similar to **कैलास** the abode of shiva & was touching the sky & was flying in the sky as it were, with excellent high houses.

संपूर्णां राक्षसै र्घोरै र्गुहामाशीविषैरिव ।
अचिन्त्यां सुकृतस्पष्टां कुबेराध्युषितांपुरा ॥२४॥

It was full of ferocious demons, as if it was a cave full of serpents: it was incomprehen-ible, evidently wellconstructed, & formerly inhabited by **कुबेर**.

दंष्ट्राभि र्बहुभिः शूरैः शूलपट्टिशपाणिभिः ।
रक्षितां राक्षसै र्घोरै र्गुहामाशीविषैरिव ॥२५॥

It was protected by ferocious demons armed with sharp & pointed spears as if it was a cave guarded by serpents with terrible fangs.

तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः ।
रावणं च रिपुं घोरं चिन्तयामास वानरः ॥२६॥

Having found **लङ्का**, thus well protected, and the vast ocean intervening and the terrible enemy in **रावण**, the monkey began to think (how it will be conquered).

प्रदोषकाले हनुमांस्तूर्णं मुत्पत्य वीर्यवान् ।
प्रविवेश पुरीं रम्यां प्रविभक्तमहापथाम् ॥५०॥

At the time of the evening dusk, the powerful Hanuman after having quickly jumped, entered the beautiful city which had in it well-arranged high roads,

प्रासादमालाविततां स्तम्भैः काञ्चनराजतैः ।
शातकुम्भनिभैर्जालै र्गन्धर्वनगरोपमाम् ॥५१॥

It resembled the city oft he Gandharva, with outstretched rows of palaces in which the pillars were of gold & silver, & windows of the lustre of gold.

सप्तभौमाष्टभौमैश्च सददर्श महापुरीम् ।
तलैः स्फटिकसंकीर्णैः कार्तस्वरविभूषितैः ॥५२॥

He saw that large city with palaces, having seven & eight stories, with floors studded with *Sfatika* & adorned with gold.

वैडूर्यमणिचित्रैश्च मुक्ताजालविराजितैः ।
तलै शुशुभिरे तानि भवनान्यत्र रक्षसाम् ॥५३॥

There the mansions of the demons were shining, with floors variegated by *Vaidurya* diamonds, and studded with rows of pearls,

काञ्चनानि विचित्राणि तोरणानि च रक्षसाम् ।
लङ्का मुद्योतयामासुः सर्वतः समलंकृताम् ॥५४॥

The लङ्का was shining, adorned on all sides by arches of extraordinary appearance made of gold, by the demons.

अचिन्त्या मद्भुताकारां दृष्ट्वा लङ्कां महाकपिः ।
आसीद्विषण्णो हृष्टश्च वैदेह्या दर्शनोत्सुकः ॥५५॥

It was incomprehensible & was of extraordinaay shape. Having seen it the great monkey who was desirous of seing Vaidehi, became sorry and also glad.

स पाण्डुराविद्ध विमान मालिनीं महार्ह जाम्बूनद जाल तोरणाम् ।
यशस्विनीं रावणबाहु पालिताम् क्षपाचरै र्भीमबलैः समावृताम् ॥

(He entered **लङ्का**) that was surrounded (like a garland) by rows of aeroplanes which were put in motion by **सपाण्डुर** (a yellow white liquid), the arches of which were made of precious golden trellis, which was glorious, protected by the power of **रावण** and surrounded by powerful demons.

सर्गः ३ :—

निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः ।
रम्यकानन तोयाढयां पुरीं रावण पालिताम् ॥२॥

That best of the monkeys entered **लङ्का**, at night, it was abounding in beautiful gardens & reservoirs & was protected by **रावण.**

शारदाम्बुधरप्रख्यै भवनै रुपशोभिताम् ।
सागरोपमनिर्घोषां सागरानिलसेविताम् ॥३॥

It was looking beautiful by houses looking like the clouds of the rainy season; was noisy like the ocean, and was open to the ocean breezes.

सुपुष्टबलसंपुष्टां यथैव विटपावतीम् ।
चारुतोरणनिर्यूहां पाण्डुरद्वारतोरणाम् ॥४॥

It was guarded by strong soldiers as if it was (Kubera's city), it had turrets of excellent arches, and the doors of houses in it had white arches.

भुजगाचरितां गुप्तां शुभां भोगवतीमिव ।
तां स विद्युद्घनाकीर्णां ज्योतिर्गणनिषेविताम् ॥५॥

It appeared like beautiful **भोगवती** which is well protected & populated by snakes. It was full of cloud

with lightening & was resorted to by heavenly bodies collectively.

चण्डमारुत निर्ह्रादां यथा चाप्यमरावतीम् ।
शातकुम्भेन महता प्राकारेणाभिसंवृताम् ॥६॥

It was full of sounds of fierce winds, and was surrounded by a large wall of gold, as if it was **अमरावति.**

किङ्किणीजालघोषाभिः पताकाभिरलंकृताम् ।
आसाद्य सहसा हृष्टः प्राकारमभिपेदवान् ॥७॥

Adorned by the sounds of nets of small bells attached to flags. Hanuman being pleased, & precipitately taking a jump of attack, he reached the top of the rampart.

विस्मयाविष्टहृदयः पुरीमालोक्य सर्वतः ॥८॥
जाम्बूनदमयै द्वारैः वैदूर्यकृत वेदिकैः ।
मणिस्फटिकमुक्ताभि र्मणिकुट्टिमभूषितैः ।
तप्तहाटक निर्यूहै राजतामलपाण्डुरैः ॥९॥

He whose heart was filled with wonder, having observed, all round, that city which had gates of gold, whose raised platforms were made of Vaidurya jewels and whose floor was adorned with diamonds, sphatik, pearls and other jewels, whose turrets were made of gold and whose gates were white like pure silver.

वैदूर्यकृतसोपानैः स्फाटिकान्तरपांसुभिः ।
चारुसंजवनोपेतैः खमिवोत्पतितैः शुभैः ॥१०॥

Whose stair-cases were made of *Vaidvrya* jewels, with steps of sphatika-dust, which had nice **संजवन**s

(groups of four houses joined together in a quadrangle) and flying as it were in the sky.

क्रौञ्चबर्हिणसंघुष्टै राजहंसनिषेवितैः ।
तूर्याभरणनिर्घोषैः सर्वतः परिनादिताम् ॥११॥

It was ringing on all sides with the voices of Rajahansa, Krowncha & peacocks, and with the sounds of musical instruments.

वस्वौकसारप्रतिमां समीक्ष्य नगरीं ततः ।
खमिवोत्पतितां लङ्कां जहर्ष हनुमान्कपिः ॥१२॥

The monkey Hanuman became glad on seeing **लङ्का** city flying as it were in the air, like Indra's Amaravati.

तां समीक्ष्य पुरीं लङ्कां राक्षसाधिपतेः शुभाम् ।
अनुत्तमा मृद्धिमतीं चिन्तयामास वीर्यवान् ॥१३॥

On seeing that **लङ्का** city of the demon king, beautiful, most excellent & prosperous, the powerful Hanuman began to think.

नेयमन्येन नगरी शक्या धर्षयितुं बलात् ।
रक्षिता रावणबलै रुद्यतायुधपाणिभिः ॥१४॥

This city which is protected by the army of **रावण** whose soldiers are armed with raised weapons, it is not possible to overpower by any other person, by force.

तां रत्नवसनोपेतां गोष्ठागारावतंसकाम् ।
यन्त्रागारस्तनी मृद्धां प्रमदामिव भूषिताम् ॥१८॥

The **लङ्का** was dressed in diamond walls, its ear ornaments were stables of cows & elephants & horses;

its breasts were machine–houses; thus it was adorned like a prosperous woman.

तां नष्टतिमिरां दीपै भास्वरैश्च महाग्रहैः।
नगरीं राक्षसेन्द्रस्य स ददर्श महाकपिः ॥१९॥

It was illuminated by powerfully shinning lamps of high capacity. Such a city of the demon king was seen by that great monkey.

सर्गः ४.

स निर्जित्य पुरीं लङ्कां श्रेष्ठां तां कामरूपिणीम्।
विक्रमेण महातेजा हनूमान्कपिसत्तमः ॥
अट्टारेण महावीर्यः प्राकारमवपुप्लुवे ॥१॥

Having conquered by his prowess the guardian deity **लङ्कादेवी** who was capable of assuming any form at pleasure, that most powerful monkey chief Hanuman, flew over the rampart, and entered the city without passing through the gates.

हसितोत्कृष्टनिनदै स्तूर्यघोषपुरस्कृतैः
वज्राङ्कुशनिकाशैश्च वज्रशालविभूषितैः।
गृहमेघैः पुरी रम्या बभासे द्यौरिवाम्बुदः ॥५॥
प्रजज्वाल तदा लङ्का रक्षोगण गृहैः शुभैः ॥६॥

That city appeared beautiful, like a cloud in the sky, being full of high houses, which were full of sounds of laughter preceded by sounds of music, which were as strong as **वज्रांकुश** and were adorned by **वज्रशाल**. That **लङ्का** was bright with excellent houses of the demons.

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Hanuman then went from house to house: & saw at various places repetition of **मन्त्र**s and **स्वाध्याय**.

राजमार्गं समावृत्य स्थितं रक्षोगणं महत् ।
ददर्श मध्यमे गुल्मे राक्षसस्य चरान्बहून् ॥१४॥

He saw at the central fort many Demon spies and a large body of soldiers were standing, patrolling the high road.

दीक्षिताञ्जटिलान्मुण्डान् गोजिनाम्बरवाससः ।
दर्भमुष्टिप्रहरणानग्निकुण्डायुधांस्तथा ॥१५॥

Some were *दीक्षितान्, some **जटिलान्**, some **मुण्डान्** and some were dressed in **गोजिन**; some were **दर्भमुष्टि प्रहरणान्** (boxers with **दर्भ**) and others were such as had with them x**अग्निकुण्ड** as their weapons.

* **दीक्षितान्** with reference to soldiers, must mean "well trained" in the art of war. And **जटिलान्** &c mean to refer to their dresses & appearances.

x **अग्नि**=fire; **कुण्ड**=round-hole; **आयुध**=weapon.

The meaning appears to be "a weapon having a round hole for fire". Surely it must be a weapon like a *gun*.

"**अग्निकुण्ड**" cannot, here, mean "an enclosed space for the consecrated fire" or "a bowl-shaped vessel: a basin for the consecrated fire", because such a space or vessel cannot be an "**आयुध**" (weapon).

कूटमुद्गरपाणींश्च दण्डायुधधरानपि ।
एकाक्षानेकवर्णांश्च लम्बोदरपयोधरान् ॥१६॥

Some had held in their hands कूट & मुद्गर; and others had दण्डायुध; some were एकाक्ष, and of different classes. Some had large bellies and breasts.

करालान्भुग्नवक्त्रांश्च विकटान्वामनांस्तथा ।
धन्विनः खड्गिनश्चैव शतघ्नीमुसलायुधान् ॥१७॥

Some were ferocious; some were crooked faced, some horrible, some dwarf, some having horns, some with swords, guns & clubs.

परिघोत्तमहस्तांश्च विचित्रकवचोज्ज्वलान् ।
नातिस्थूला नातिकृशा नातिदीर्घा नातिह्रस्वकान् ॥१८॥

Some were armed with best-iron clubs, some were shining in variegated armours. They were not very fat, not very lean, not very tall, nor very short.

नातिगौरा नातिकृष्णा नातिकुब्जान्न वामनान् ।
विरूपान्बहुरूपांश्च सुरूपांश्च सुवर्चसः ।
ध्वजिनः पताकिनश्चैव ददर्श विविधायुधान् ॥१९॥

Not very white, not very black, not very deformed, not very stunted; some were not of good shape; they were of different forms, some were good looking & lustrous. He saw bearers of flags & banners & of various weapons.

शक्तिवृक्षायुधांश्चैव पट्टिशाशनिधारिणः ।
क्षेपणीपाशहस्तांश्च ददर्श स महाकपिः ॥२०॥

Some were bearing शक्ति, वृक्षायुध, पट्टिश, अशनि (flash of lightening), क्षेपणी and पाश. Such soldiers were seen by that great monkey.

स्रग्विणः स्वनुलिप्तांश्च वराभरणभूषितान् ।
नानावेशसमायुक्तान् यथास्वैरचरान्बहून् ।
तीक्ष्णशूलधरांश्चैव वज्रिणश्च महाबलान् ॥२१॥

Some had put on garlands, some had annointed their bodies with sweet scents, some had put on good ornaments. They were of different dresses & shapes. And there were many spies who could change their form at pleasure. There were soldiers bearing sharp bayonets & *Vajras* & they were very powerful.

शतसाहस्रमव्यग्रमारक्षं मध्यमंकपिः ।
रक्षोधिपतिनिर्दिष्टं ददर्शान्तःपुराग्रतः ॥२२॥

He saw infront of the **रावण**'s **अन्तःपुर** a hundred thousand soldiers of ready wits guarding the centre, as commanded by the Demon-King.

स तदा तद्गृहं दृष्ट्वा महाहाटकतोरणम् ।
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम् ॥२३॥

He saw that famous house of the demon king, having big arches of gold, situated on the top of the mountain.

पुण्डरीकावतंसाभिः परिखाभिः समावृतम् ।
प्राकारावृत मत्यन्तं ददर्श स महाकपिः ॥२४॥

It was sorrounded by a moat having in it white lotuses, and by a wall all round. The great monkey saw it.

त्रिविष्टपनिभं दिव्यं दिव्यनादविनादितम् ।
वाजिहेषितसंघुष्टं नादितं भूषणैस्तथा ॥२५॥

It was as shining as the heaven and was ringing with celestial sounds, was roaring with the neighing of horses, and with ornaments,

रथैर्यानै र्विमानैश्च तथा हयगजैः शुभैः ।
वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः ॥२६॥

Vehicles, aeroplanes, nice horses & elephants, four teethed elephants of the appearance of a white cloud.

भूषितै रुचिरद्वारं मत्तैश्च मृगपक्षिभिः ।
रक्षितं सुमहावीर्यै र्यातुधानैः सहस्रशः ।
राक्षसाधिपते र्गुप्तमाविवेश गृहं कपिः ॥२७॥

Its beautiful door was decorated by intoxicated animals and birds, & it was protected by very brave soldiers in thousands. Such well protected house of the demon-king was entered into by the monkey.

सहेमजाम्बूनदचक्रवालं महार्हमुक्तामणिभूषितान्तम् ।
परार्ध्य कालागुरुचन्दनार्हं स रावणान्तःपुरमाविवेश ॥२८॥

He entered this **अन्तःपुर** of **रावण** protected by a wall of gold whose interior was adorned by very rich pearls & diamonds and was perfumed all round by **कालागुरु चन्दन.**

सर्गः ६

गृहाद्गृहं राक्षसानामुद्यानानि च सर्वशः ।
वीक्षमाणोऽप्य संत्रस्तः प्रासादांश्च चचार सः ॥१६॥

He moved from house to house of the demons, & searched tbe gardens & palaces all round without fear.

Then Hanuman examined the houses of

प्रहस्त, महापार्श्व, कुम्भकर्ण, विभीषण, महोदर, विरूपाक्ष, विद्युज्जिव्ह, विद्युन्माली, बहुदंष्ट्र, शुक, सारण, इन्द्रजित, जम्बुमालि सुमालि, रश्मिकेतु, सूर्यशत्रु, वज्रकाय, धूम्राक्ष, संपाति, विद्युद्रूप-भीम, घन, विघन, शुकनाभ, चक्र, शठ and कपटे, ह्रस्वकर्ण, दंष्ट्र, लोमश, ध्वजग्रीव, सादिन, विद्युज्जिव्ह, द्विजिव्ह, हस्तिमुख, कराल, विशाल, शोणिताक्ष, and then he went to Ravana's Palace, which was guarded by a number of soldiers in arms, who were invincible.

सहस्रंवाहिनी स्तत्र जाम्बूनदपरिष्कृताः ।
हेमजाले रविच्छिन्ना स्तरुणादित्यसंनिभाः ।
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥३४॥

Hundreds of vehicles plated with gold, and palanquins of the splendour of the rising sun & having golden trellis work, were seen by him in the palace of the demon-king Ravana.

शिबिका विविधाकाराः स कपिर्मारुतात्मजः ।
लतागृहाणि चित्राणि चित्रशाला गृहाणि च ॥३५॥

The palanquins were of various shapes. There were variegated arbours of creepers and picture houses (galleries)

क्रीडा गृहाणि चान्यानि दारु पर्वतकानि च ।
कामस्य गृहकं रम्यं दिव्यागृहकमेव च ।
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥३६॥

In the residence of Ravana he saw other pleasure houses and pleasure mountains, beautiful houses of sensual pleasures & day pleasure houses too.

स मन्दारसमप्रख्यं मयूरस्थानसंकुलम् ।
ध्वजयष्टिभिराकीर्णं ददर्श भवनोत्तमम् ॥३७॥

It was as high as the Mandara mountain. It was full of places for the residence of peacocks. It was also studded with flag-staffs. He saw such an excellent house.

जाम्बूनद मयान्येव शयनान्यासनानि च ।
भाजनानि च शुभ्राणि ददर्श हरियूथपः ॥४०॥

The monkey-general saw beds & seats made of gold and receptacles which were bright.

मध्वासवकृतक्लेदं मणिभाजनसंकुलम् ।
मनोरममसंबाधं कुबेरभवनं यथा ॥४१॥

Then Hanuman entered the large house of Ravana which was made wet by sweet spirituous liquors, and was filled with vessels of jewels, and which was charming and uncrowded (or open), as if it was the house of Kubera.

नूपुराणां च घोषेण काञ्चनानां निःस्वजेन च ।
मृदङ्गतलनिर्घोषैः घोषवद्भिर्विनादितम् ॥४२॥

Which was ringing with the sounds of feet ornaments, and girdles and the music of sonorous beating of मृदङ्ग.

प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम् ।
सव्यूढकक्ष्यं हनुमान् प्रविवेश महागृहम् ॥४३॥

Which had in it an assemblage of palaces & where hundreds of best females were crowded & which had in its midst large open courtyards.

सर्गः ७

स वेश्मजालं बलवान्ददर्श व्यासक्तवैदूर्यसुवर्णजालम् ।
यथामहत्प्रावृषि मेघजालं विद्युद्विनद्धं सविहंगजालम् ॥१॥

That powerful monkey saw the collection of palaces, whose golden windows were studded with *Vaidurya* jewels & with cages of tame birds. They appeared to be like the cluster of clouds collected in the rainy season accompanied by lightening and rows of birds.

निवेशनानां विविधाश्शालाः प्रधानशङ्खायुध चापशालाः ।
मनोहराश्चापि पुनर्विशाला ददर्श वेश्माद्रिषु चन्द्रशालाः ॥२॥

He saw in that high palace, different apartments, such as **चापशालाः** (armouries), containing **शङ्ख** & other weapons and **चन्द्रशालाः** (which were beautiful & extensive).

गृहाणि नानावसुराजितानि देवासुरैश्चापि सुपूजितानि ।
सर्वैश्चदोषैः परिवर्जितानि कपिर्ददर्श स्वबलार्जितानि ॥३॥

The monkey saw houses acquired by one's own power, which were illuminated by various kinds of rays of light & which were much respected by **देव**s and **असुर**s & which were free from all demerits (defects).

ददर्श लङ्कापते गृहाणि ॥४॥

He saw the houses of **लङ्कापति**.

ततो ददर्शोच्छ्रितमेघरूपं मनोहरं काञ्चनचारुरूपम् ।
रक्षोधिपस्यात्मबलानुरूपं गृहोत्तमं ह्यप्रतिरूपरूपम् ॥५॥

Then he saw the best house befitting the prowess of the demon-king which was like a high cloud, fascinating, & of excellent shape,

महीतले स्वर्गमिव प्रकीर्णं श्रियाज्वलन्तं बहुरत्नकीर्णम् ।
नानातरूणां कुसुमावकीर्णं गिरेरिवाग्रं रजसावकीर्णम् ॥६॥

Extending on the earth like heaven, burning with splendour, full of many jewels and flowers of various trees as if it was the top of a mountain full of **रजस्** (the pollen of flowers)

नारीप्रवेकैरिव दीप्यमानं तडिद्भिरम्भोधर मर्च्यमानम् ।
हंस प्रवेकैरिव वाह्यमानं श्रियायुतं खे सुकृतं विमानम् ॥७॥

It was shining with clouds full of lightening which were like beautiful women. It was like a well-made **विमान** in the sky, very charming & borne as it were by the best of swans.

यथा नगाग्रं बहुधातुचित्रं यथानभश्च ग्रहचन्द्रचित्रम् ।
ददर्श युक्तिकृतचारुमेघचित्रं विमानं बहुरत्नचित्रम् ॥८॥

He saw the house which was like a well-designed **विमान** studded with various diamonds, as if it was the top of a mountain wonderful with many metals or the sky wonderful with planets & moon, or the cloud wonderfully painted with skill.

महीकृता पर्वतराजिपूर्णा शैलाःकृता वृक्षवितानपूर्णाः ।
वृक्षाः कृताः पुष्पवितानपूर्णाः पुष्पंकृतं केसरपत्र पूर्णम् ॥९॥

It was situated on a row of mountain tops, the rocks of which were filled with large trees, which in turn were filled with a number of flowers, which in turn were filled with **केसरपत्र**.

कृतानि वेश्मानि च पाण्डुराणि तथा सुपुष्पा अपि पुष्करिण्यः ।
पुनश्च पद्मानि सकेसराणि वनानि चित्राणि सरोवराणि ॥१०॥

In it were made white houses, with ponds of lotuses, having excellent **केसर**s and with wonderful forests (gardens) and lakes.

पुष्पाव्हयं नाम विराजमानं रत्नप्रभाभिश्च विघूर्णमानम् ।
वेश्मोत्तमा नामपि चोच्चमानं महाकपिस्तत्र महाविमानम् ॥११॥

The great monkey saw it shining like the great **विमान** called **पुष्प**, rolling in the lustre of diamonds and coming out prominently high among the highest palaces.

[*Note.* **नाम** here appears to mean **इव**, for it is in **सर्ग** 8th that the poet introduces **हनुमान्** to **पुष्पक विमान** which he describes there. Otherwise there would be the fault of tautology.]

कृताश्च वैदूर्यमया विहंगा रूप्यप्रवालैश्च तथा विहंगाः ।
चित्राश्च नानावसुभिर्भुजंगा जात्यानुरूपास्तुरगाः शुभाङ्गाः ॥१२॥

In it the birds were made of *Vaidurya* jewels, silver and **प्रवाल**, serpents made of different rich metals, wonderful in form, and beautifnl horses befitting the race of each.

सर्गः ८

स तस्य मध्ये भवनस्य संस्थितो महद्विमान मणिरत्न चित्रितम् ।
प्रतप्तजाम्बूनदजालकृत्रिमं ददर्श धीमान्पवनात्मजः कपिः ।

He having stood in the midst of this place the intellcgent son of the wind, the monkey saw a

great **विमान** of extraordinary appearance, studded with jewels and diamonds and set with the lattice-work of purified gold.

तदप्रमेयप्रतिकारकृत्रिमं कृतं स्वयं साध्विति विश्वकर्मणा ।
दिवंगते वायुपथे प्रतिष्ठितं व्यराजतादित्यपथस्य लक्ष्मवत् ॥२॥

It was artificially made by inconcievable art, by Vishvakarma himself, as a perfect specimen of his workmanship. It was placed in the air-route that led to heaven. It shone like a special characteristic of the sun's path.

न तत्र किंचिन्नकृतं प्रयत्नतो नतत्र किंचि न्न महार्हरत्नवत् ।
न ते विशेषा नियताः सुरेष्वपि न तत्र किंचिन्न महाविशेषवत् ॥३॥

There was nothing in it that was not done with great care or exertion. There was nothing in it that was not as rich as the valuable diamonds; what was special in it was not to be found even in the **विमान**s of gods. There was nothing in it that was not very peculiar to it.

तपः समाधान पराक्रमार्जितं मनः समाधान विचार चारिणम् ।
अनेकसंस्थान विशेष निर्मितं ततस्ततस्तुल्य विशेषदर्शनम् ॥४॥

It was obtained by exploit due to **तप** and **समाधि**. It travelled according to **मनः समाधन विचार**=one's desire directed by proper skill (not at one's sweet will). It was constructed with the peculiarities of each of the many colonies. It appeared to contain the peculiarities of each colony.

मनः समाधाय तु शीघ्रगामिनं दुरासदं मारुततुल्य गामिनम् ।
महात्मनां पुण्यकृतां महर्द्धिस्वनां यशस्विनामभ्यमुशमिवालयम् ॥५॥

It had the power to go quickly according to the skill of one's mind. It had the power of flying with the speed of the wind and so was incapable of being stopped by others. It was as it were the abode of holy sages, glorious intellectuals of the **महर्लोक** & of foremost people among pleasure seekers.

विशेषमालम्ब्य विशेष संस्थितं विचित्रकूटं बहुकूट मंडितम् ।
मनोभिरामं शरदिन्दु निर्मलं विचित्रकूटं शिखरं गिरेर्यथा ॥६॥

It could travel and stop in the sky in a peculiar way with peculiar supports. It was adorned by several chambers having extraordinary tops. It was fascinating to the mind, was as pure as the autumn moon; & its top had an extraordinary pinnacle, like that of a mountain.

वहन्ति यत्कुण्डल शोभिताननाः महाशनाः व्योमचरा निशाचराः ।
विवृत्त विध्वस्त विशाललोचनाः महाजवाः भूतगणाः सहस्रशः ॥७॥

It was borne by thousands of demons who could fly in the air and could eat much, whose faces were adorned by earrings, whose eyes were large and wide and who were very quick in motion.

वसन्त पुष्पोत्कर चारुदर्शनं वसन्तमासादपि चारुदर्शनम् ।
स पुष्पकं तत्र विमानमुत्तमं ददर्श तद्वानरवीर सत्तमः ॥८॥

It was as good in appeaarance as the heap of vernal flowers (**वसन्त पुष्पोत्कर**); & better in appearance than the **वसन्त** month (vernal season). That best monkey saw the most beautiful **विमान** by name **पुष्पक.**

सर्गः ९

तस्यालयवरिष्ठस्य मध्ये विमलायतम् ।
ददर्श भवनश्रेष्ठं हनुमान्मारुतात्मजः ॥१॥
अर्धयोजन विस्तीर्णमायतं योजनं महत् ।
भवनं राक्षसेन्द्रस्य बहुप्रासाद संकुलम् ॥२॥

Hanuman, the son of **मारुत** saw that excellent house, situated in the midst of those excellent houses, that was pure & large in extent. It was half an Yojana wide & one Yojana long. That was the residence of the demon-king, full of several other palaces.

तस्य हर्म्यस्य मध्यस्थवेश्म चान्यत्सुनिर्मितम् ।
बहुनिर्यूह संयुक्तं ददर्श पवनात्मजः ।

It the middle of that place the son of the wind saw another well-made house that was full of many turrets.

ब्रह्मणोऽर्थे कृतं दिव्यं दिवियद्विश्वकर्मणा ।
विमान पुष्पकं नाम सर्वरत्नविभूषितम् ।
परेण तपसा लेभे यत्कुबेरः पितामहात् ॥११॥
कुबेरमोजसा जित्वा लेभे तद्राक्षसेश्वरः ॥१२॥

It was made for **ब्रह्मा**, shining in the sky, by Vishva-Karma; it's name was **विमान पुष्पक**, adorned by all kinds of jewels. It was obtained by **कुबेर** from **ब्रह्मा** by a great **तपस्** and in turn it was obtained by the demon-King after conquering *Kubera* by his prowess.

इहामृगसमायुक्तै कार्तस्वरहिरण्मयैः ।
सुकृतै राजितं स्तम्भै प्रदीप्तमिव च श्रिया ॥१३॥

It was shining as it were by royal glory, having been adorned by beautiful pillars, joined with **इहामृग** and made of gold.

मेरुमन्दरसंकाशै रुल्लिखद्भि रिवाम्बरम् ।
कूटागारैः शुभागारैः सर्वतः समलंकृतम् ॥१४॥

It was adorned on all sides, by **कूटागार**s (intricate houses) and **शुभागार**s (simple houses) as high as **मेरु** and **मन्दर**, touching as it were the sky,

ज्वलनार्क प्रतीकाशैः

and shining like the blazing Sun.

सुकृतं विश्वकर्मणा ।
हेमसोपानयुक्तं च चारुप्रवरवेदिकम् ॥१५॥

It had beautiful excellent steps set in golden stair cases, and it was beautifully made by Vishvakarama.

जालवातायनैर्युक्तं काञ्चनैः स्फाटिकैरपि ।
इन्द्रनील महानील मणिप्रवर वेदिकम् ॥१६॥

It had in it windows and air-holes made ef gold and *sphatika;* and there were seats in it made of **इन्द्रनील, महानील,** and best **मणि**s.

विद्रुमेण विचित्रेण मणिभिश्च महाधनैः ।
निस्तुलाभिश्च मुक्ताभि स्तले नाभिविराजितम् ॥१७॥

The floor was adorned by extraordinary corals, precious jewels, & by unsurpassable pearls.

चन्दनेन च रक्तेन तपनीयनिभेन च ।
सुपुण्यगन्धिनायुक्त मादित्यतरुणोपमम् ॥१८॥

It was like the rising sun, skilfully jointed with red sandal wood of the splendour of gold and emitting excellent smell.

कूटागारैर्वराकारैर्विविधैः समलंकृतम् ।
विमानं पुष्पकं दिव्यमारुरोह महाकपिः ॥१९॥

The great monkey ascended that celestial **पुष्पक विमान** adorned by several intricate apartments (**कूटागार**s) of excellent shapes.

Having been invited by smell to go in another direction, he descended from the **विमान** & went there.

ततस्तां प्रस्थितः शालां ददर्श महतीं शिवाम् ।
रावणस्य मनःकान्तां कान्तामिव वरस्त्रियम् ॥२२॥

Then starting from there the great monkey saw a large auspicious Hall, loved much by **रावण**, as if it was his wife, the best among females.

स्वर्गोऽयं देवलोकोऽय मिन्द्रस्यापि पुरी भवेत् ।
सिद्धिर्वेयं पराहिस्यादित्यमन्यत मारुतिः ॥३१॥

Maruti thought whether it was **स्वर्ग**, **देवलोक**, **इन्द्रपुरी** or **परासिद्धिः** (=heaven, the world of Gods, Indra's capital or some supernatural creation).

प्रध्यायत इवापश्यत् प्रदीपांस्तत्र काञ्चनान् ।
धूर्तानिव महाधूर्तैः देवनेन पराजितान् ॥
दीपानां च प्रकाशेन तेजसा रावणस्य च ।
अर्चिभिर्भूषणानां च प्रदीप्तेत्यभ्यमन्यत ॥

There he beheld (many) golden lamps as though looking like gamesters vanquished in gambling by other great gamesters & hence lost in thought.

That hall appeared to him as though burning with the light of the lamps, with Ravana's lustre, and with rays (issuing) from several decorations.

सर्गः १०

तत्र दिव्योपमं मुख्यं स्फाटिकं रत्नभूषितम् ।
अवेक्षमाणो हनुमान्ददर्श शयनासनम् ॥१॥

There Hanuman who was waiting there saw a bed-stead made of **स्फाटिक** and adorned with diamonds, which was shining like a celestial bed-stead.

दान्तकाञ्चनचित्राङ्गै वैदूर्यैश्चवरासनैः ।
महार्हस्तरणोपेतै रुपपन्नं महाधनैः ॥२॥

It had variegated legs of ivory and gold. It was an excellent bed-stead made of **वैदूर्य**. On it were spread sheets which were very rich.

तस्यचैकतमे देशे दिव्यमालोपशोभितम् ।
ददर्श पाण्डुरं छत्रं ताराधिपतिसंनिभम् ॥३॥

In one part of that palace, he saw a white **छत्र** of the lustre of the moon, adorned by celestial garlands.

जातरूपपरिक्षिप्तं चित्रभानोसमप्रभम् ।
अशोकमालाविततं ददर्श परमासनम् ॥४॥

He also saw an excellent high seat surmounted by gold, having the lustre of **चित्रभानु** (fire), & covered by garlands of **अशोक**.

बालव्यजनहस्ताभि र्वीज्यमानं समन्ततः ।
गन्धैश्च विविधैर्जुष्टं वरधूपेन धूपितम् ॥५॥

It was being continuously fanned by toy-females holding in their hands **बाल व्यजन**. It was furnished with various fragrances; & was perfumed by excellent perfumes.

परमास्तरणा स्तीर्णं माविकाजिनसंवृतम् ।
दामभिर्वरमाल्यानां समन्तादुपशोभितम् ॥६॥

Best sheets were spread on it; & it was covered with goat's skin, & was adorned all round by fringes of excellent flowers.

वृतमाभरणै र्दिव्यैः सुरूपं कामरूपिणम् ।
स वृक्षवनगुल्माढ्यं प्रसुप्तमिव मन्दरम् ॥९॥

He saw **रावण** capable of taking any form at pleasure sleeping there, decked with celestial ornaments & good-looking, like **मन्दर** mountain full of trees & forest-bushes.

पीत्वाप्युपरतं चापि ददर्श स महाकपिः ।
भास्वरे शयने वीरं प्रसुप्तं राक्षसाधिपम् ॥११॥

Having drunk, he was resting on the shining bed & sleeping. There he saw **मन्दोदरि** who was very beautiful.

सर्गः ११

अन्येयमिति निश्चित्य भूयस्तत्र चचार सः ॥३॥
पानभूमौ हरिश्रेष्ठः सीतासंदर्शनोत्सुकः ॥४॥

This is another woman; so resolving, he walked there again, in the **पानभूमि** (cold drink house).

सर्वकामैरुपेतां च पानभूमिं महात्मनः ।
ददर्श कपिशार्दूल स्तस्य रक्षपतेर्गृहे ॥१३॥

The best of the monkeys saw in that house of the demon-king, the *Pan-Bhumi* possessing all desire-ful-filling objects.

मृगाणां महिषाणां च वराहाणां च भागशः ।
तत्र न्यस्तानि मांसानि पानभूमौ ददर्श सः ॥१४॥

In that **पानभूमि** he saw pieces of flesh placed in proper order, some of **मृग** & others of **महिष** & **वराह**.

रौक्मेषु च विशालेषु भाजनेष्वप्यभक्षितान् ।
ददर्श कपिशार्दूलो मयूरान्कुक्कुटांस्तथा ॥१५॥

He saw in large trays and other vessels peacocks & cocks, uneaten.

वराहवार्ध्रीणसकान् दधिसौवर्चलायुतान् ।
शाल्यान्मृगमयूरांश्च हनुमान्वनवैक्षत ॥१६॥

Hanuman also saw, hedge hogs, deers & peacocks & hogs & rhinoceros cooked in curds and **सुवर्चल** salt,

कृकलान्विविधां छागाञ्शशकानर्धभक्षितान् ।
महिषानेकशल्यांश्च च्छेदांश्च कृतनिष्ठितान् ।
लेह्यानुच्चावचान्पेया न्भोज्यानुच्चावचानि च ॥१७॥

कृकल, various kinds of goats, half eaten hares, buffaloes, cut up **एकशल्य** fishes, well arranged and also nector-like licking substances, drinks & eatables of various kinds.

तथाम्ललवणोत्तंसै र्विविधै रागषाण्डवैः ।
महानूपुरकेयूरै रपविद्धै र्महाधनैः ॥१८॥

That **पानभूमि** where flowers were spread here & there was looking beautiful by sour & salty substances,

by different kinds of musical tunes, & by very precious **नूपुर**s and **केयूर**s discarded by females.

पानभाजनविक्षिप्तैः फलैश्च विविधैरपि ।
कृतपुष्पोपहारा भूरधिकां पुष्यति श्रियम् ॥१९॥

and by different kinds of fruits thrown in the receptacles.

बहुप्रकारै र्विविधै र्वरसंस्कारसंस्कृतैः ।
मांसैः कुशलसंयुक्तैः पानभूमिगतैः पृथक् ॥२१॥

and by meats prepared by expert cooks in various ways with excellent preparations.

दिव्याः प्रसन्ना विविधाः सुराः कृतसुराअपि ।
शर्करासवमाध्वीकाः पुष्पासवफलासवाः ॥२२॥

That **पानभूमि** was looking beautiful .by liquors, prepared from **शर्करा**, flowers & fruits by **मध्विकायन्त्र**, which were celestial & nice. Some of them were natural wines & others artificial also.

वासचूर्णैश्च विविधै र्मृष्टास्तैस्तैः पृथक् पृथक् ।
संतता शुशुभे भूमिर्माल्यैश्च बहुसंस्थितैः ॥२३॥

Cooked with various kinds of smelling powders, and spread over by various kinds of flowers, that **भूमि** appeared beautiful.

हिरण्मयैश्च कलशैर्भाजनैः स्फाटिकैरपि ।
जाम्बूनदमयैश्चान्यैः करकैरभिसंवृता ॥२४॥

It was filled with golden **कलश**s and receptacles of **स्फाटिक** and by other **करक**s (waterpots like those used

by ascetics) also made of gold.

राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ।
पानश्रेष्ठां तथा भूमिं कपिस्तत्र ददर्श सः ॥२५॥

Excellent drinks were also kept in silver & golden कुम्भs in that भूमि.

He saw some glasses half drunk & others wholly emptied. And he saw ladies sleeping, some half clad. But स न ददर्श च जानकीम्=he did not find जानकी there.

At last she was found in the *Ashoka-Vatika*, description of which will be found in सर्ग १४ of सुन्दरकाण्ड.

युद्धकाण्डे सर्गः ३।

Rama asks Hanuman to describe to him the forces & defences of Lanka.

Hanuman Says:-

हृष्टप्रमुदिता लङ्का मत्तद्विपसमाकुला ।
महती रथसंपूर्णा रक्षोगणनिषेविता ॥१०॥

The लङ्का is glad & joyful and is full of intoxicated elephants, is extensive & full of vehicles & is resorted to by crowds of demons.

दृढबद्धकपाटानि महापरिघवन्ति च ।
चत्वारि विपुलान्यस्या द्वाराणि सुमहान्ति च ॥११॥

It's doors are strongly built and are with bolts of great strength. It has four large gates of great size.

तत्रेषूपलयन्त्राणि बलवन्ति महान्ति च ।
आगतं प्रतिसैन्यं तै स्तत्र प्रतिनिवार्यते ॥१२॥

There are machines for throwing **इषु** & **उपल** (arrows & stones) of great strength & size. Any army of an enemy which comes there is kept at bay there.

द्वारेषु संस्कृता भीमाः कालायसमयाः शिताः ।
शतशो रचितावीरैः शतघ्न्यो रक्षसां गणैः ॥१३॥

At the gates have been arranged by heroic demons guns by hundreds which are refined, ferocious and made of refined black iron.

सौवर्णस्तु महांस्तस्याः प्राकारो दुष्प्रधर्षणः ।
मणिविद्रुमवैदूर्य मुक्ताविरचितान्तरः ॥१४॥

It's walls & ramparts are very strong and unassailable & made of gold, & its interior is studded with **मणि, विद्रुम, वैदूर्य** & **मुक्ता** (pearls).

सर्वतः महाभीमाः शीततोया महाशुभाः ।
अगाधा ग्राहवत्यश्च परिखा मीनसेविताः ॥१५॥

All round are very terrible trenches full of cold water; they are deep, full of alligators & fishes.

द्वारेषु तासां चत्वारः संक्रमाः परमायताः ।
यन्त्रैरुपेता बहुभि र्महद्भि र्गृहपङ्क्तिभिः ॥१६॥

At the gates there are four bridges or causeways, very extensive, guarded by many machines of large size, standing like regular rows of houses.

त्रायन्ते संक्रमास्तत्र परसैन्यागते सति ।
यन्त्रै स्तैरवकीर्यन्ते परिखासु समन्ततः ॥१७॥

On the approach of enemy's armies there, these machines that protect the cause-ways destroy them at once by throwing them into the trenches.

एकस्त्वकम्प्यो बलवान्संक्रमः सुमहादृढः ।
काञ्चनै र्बहुभिः स्तम्भै र्वेदिकाभिश्च शोभितः ॥१८॥

One of these bridges is unshakable, strong & very firmly fixed, and looks beautiful by an umber of golden pillars and platforms.

स्वयं प्रकृतिमापन्नो युयुत्सु राम रावणः ।
उत्थितश्चाप्रमत्तश्च बलानामनुदर्शने ॥१९॥

Oh Rama, though Ravana is desirous of making war, he is stiil himself very composed & is alert and vigilant in keeping a watch on his army.

लङ्का पुनर्निरालम्बा देवदुर्गा भयावहा ।
नादेयं पार्वतं चान्यं कृत्रिमं च चतुर्विधम् ॥२०॥

Again लङ्का is without any support (on the land), is like a celestial fortress, awe-inspiring & is surrounded by four kinds of artificial trenches of mountain-born rivers.

स्थिता पारे समुद्रस्य दूरपारस्य (अनावर्यस्य) राघव ।
नौपथश्चापि नास्त्यत्र निरुदेशस्य सर्वतः ॥२१॥

O Raghava, it is situated on the opposite shore of the impregnable ocean. There is no ship-road to it; all round it there is the region of water only.

शैलाग्रे रचिता दुर्गा सापूर्देवपुरोपमा ।
वाजिवारणसंपूर्णा लङ्का परमदुर्जया ॥२२॥

It is strongly built on the top of a mountain. That city is like a celestial city. It is full of horses and elephants and is invincible.

परिखाश्च शतघ्नयश्च यन्त्राणि विविधान्यपि ।
शोभयन्ति पुरीं लङ्कां रावणस्यदुरात्मनः ॥२३॥

The city of Lanka of that evil-minded Ravana is adorned by trenches, guns and various kinds of machine-weapons (raised on forts).

अयुतं रक्षसामत्र पूर्वद्वारसमाश्रितं ।
शूलहस्ता दुराधर्षाः सर्वे खड्गाप्रयोधिनः ॥२४॥

The eastern gate is protected by ten thousand demons who are armed with spears, who are unassailable and are leaders in fight with swords and other weapons.

नियुतं रक्षसामत्र दक्षिणद्वारमाश्रितम् ।
चतुरङ्गेण सैन्येन योधास्तत्राप्यनुत्तमाः ॥२५॥

The southern gate is also protected by a hundred thousand demons forming part of (**चतुरङ्ग सेना**) an entire army consisting of foot, horse, elephants & chariots, whose soldiers are unsurpassable warriors.

प्रयुतं रक्षसामत्र पश्चिमद्वारमाश्रितम् ।
चर्मखड्गधराः सर्वे तथा सर्वास्त्रकोविदाः ॥२६॥

The western gate is proetected by a million demons, all holding shields and swords and all of whom are well-versed in the art of wielding weapons.

न्यर्बुदं रक्षसामत्र उत्तरद्वारमाश्रितम् ।
रथिनश्चाश्ववाहाश्च कुलपुत्राः सुपूजिताः ॥२७॥

The northern gate is protected by a hundred million demons who are warriors fighting in chariots and horsemen and who are nobly-born youths well respected.

शतशोऽथ सहस्राणि मध्यमं स्कन्धमाश्रिताः ।
यातुधाना दुराधर्षाः साग्रकोटिश्च रक्षसाम् ॥२८॥

The Central part is protected by hundreds of thousands of *Yatu-dhana* (यातुधान) demons who are unassailable, and by more than a crore of *Rakshasa* (राक्षस) demons.

ते मया संक्रमा भग्नाः परिखाश्चावपूरिताः ।
दग्धा च नगरीलङ्का प्राकाराश्चावसादिताः ॥२९॥

Those cause-ways have been broken, the trenches have been filled up, the city of Lanka has been burnt and the ramparts have been destroyed by me.

येन केन तु मार्गेण तराम वरुणालयम् ।
हतेति नगरीलङ्का वानरैरुपधार्यताम् ॥३०॥

We shall cross the ocean any how (by one way or another); and you know for certain that the city of Lanka is destroyed by the monkeys in no time.

युद्धकाण्डे । सर्गः २४ ।

दृष्ट्वा दाशरथिर्लङ्कां चित्रध्वजपताकिनीम् ।
(उवाच वचनं वीरः)

आलिखन्तीमिवाकाश मुत्थितां पश्य लक्ष्मण ।
मनसेवकृतां लङ्कां नगाग्रे विश्वकर्मणा ॥९॥

Rama having seen Lanka from a distance, full of flags and banners of variegated colours, said to Lakshmana, "see this Lanka as if flying in and touching the sky and made by Vishvakarma according to his imagination, at the top of a mountain".

विमानै र्बहुभिर्लङ्का संकीर्णा भुवि राजते ।
विष्णोःपदमिवाकाशं छादितं पाण्डुभिर्घनैः ॥१०॥

It shines on earth studded with many *Vimanas* (aeroplanes) as if it is the capital of Vishnu in heaven and covered over with white clouds.

पुष्पितैः शोभिता लङ्का वनैश्चित्ररथोपमैः ।
नानापतङ्गसंघुष्टै फलपुष्पोपमैः शुभैः ॥११॥

The Lanka is looking beautiful with flowering forests (gardens), having the resemblance of *Chitraratha* being full of various kinds of birds, looking like excellent fruit & flowers.

(iv) किष्किधा वर्णनम्=Description of *Kishkindha.*

किष्किधा काण्डे, सर्ग १४:

Sugriva speaks to Rama on his second visit to *Vali* at *Kishkindha.*

हरिवागुरया व्याप्तां तप्तकाञ्चन भूषणाम् ।
प्राप्ताःस्म ध्वजयन्त्राढयां किष्किधां वालिनःपुरीम् ॥५॥

We have reached *Kishkindha*, the capital of *Vali*, which is crowded by a net of monkeys, which is adorned by pure gold, which is full of *dhvaja–yantras* (contrivances to which the flag staffs are attached).

सर्गः २६ ।

हनुमान ब्रवीद्राममक्लिष्टकारिणम् ।

Hanuman spoke to Rama of good deeds:- "With your permission Sugriva will assume control of the administration."

इमां गिरिगुहां रम्यामभिगन्तुं त्वमर्हसि ।
कुरुष्व स्वामिसंबन्धं वानरान्संप्रहर्षयन् ॥७॥

"It is desirable that you should enter this mountain cave which is beautiful: restore *Sugriva* to the throne by performing his coronation, having gladdened the hearts of the monkeys".

But Rama refused to do so, as his vow was not to enter any city for 14 years, and added:-

सुसमृद्धां गुहांदिव्यां सुग्रीवो वानरर्षभः ।
प्रविष्टो विधिवद्वीरः क्षिप्रंराज्येऽभिषिच्यताम् ॥१०॥

"As soon as the best of the monkeys Sugriva enters the most prosperous celestial cave, you all at once perform the ceremony of putting him on the throne".

पूर्वोऽयं वार्षिको मासःश्रावणः सलिलागमः ।
प्रवृत्ताः सौम्य चत्वारो मासा वार्षिक संज्ञिताः ॥१३॥
नायमुद्योगसमयः प्रविश त्वं पुरीं शुभाम् ।

This is the first month of the rainy season, *Shravan*, indicating the appearance of rain water. The four rainy season months have commenced. So this is not the time for work. You better enter the good city.

अस्मिन्वत्स्याम्यहं सौम्य पर्वते सहलक्ष्मणः ॥१४॥
इयं गिरिगुहा रम्या विशाला युक्तमारुता ।

I will live in this mountain with Lakshmana, O gentleman; this is a charming mountain cave, large and breezy.

कार्तिके समनुप्राप्ते त्वं रावणवधे यत ।

When the month of Kartika is nearing the end, you strive for the destruction of Ravana.

एषः न समयः सौम्य प्रविश त्वं स्वमालयम् ॥१६॥
अभिषिक्तः स्वराज्ये च सुहृदः संप्रहर्षय ।

O gentleman, this is not the time. You had better enter you mansion. Having been annointed King in your kingdom, gladden the hearts of your friends.

On the occasion of the coronation of Sugriva as King and Angada as Prince,

हृष्टपुष्टजनाकीर्णा पताकाध्वजशोभिता ।
बभूवनगरी रम्या किष्किन्धा गिरिगह्वरे ॥४०॥

In the mountain cavern, the city of Kishkindha became charming, crowded with healthy and prosperous people, and adorned by flags and banners.

Note. From this it appears that the rainy season then commenced in *Shravana* and ended in the month of *Kartika*. At present it commences and ends about $1\frac{1}{2}$ or two months earlier. According to the Precession of the Equinoxes, the equinoxial point moves backward one degre in about 70 years. Taking the difference to be about 45 or 60 degrees and multiplying it by 70 years, the state described in Ramayana must be in existence about 3000 or 4000 years ago, *i. e.* about 1000 to 2000 B. C.

सर्गः २७ ।

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरेगुहाम् ।
आजगाम सहभ्रात्रा रामः प्रस्रवणं गिरिम् ॥१॥

When Sugriva was annointed King and he entered the cave, Rama came with his brother to *Prasravana Giri.*

इतश्च नातिदूरे सा किष्किन्धा चित्रकानना ।
सुग्रीवस्यपुरी रम्या भविष्यति नृपात्मज ॥२६॥
गीतवादित्र निर्घोषः श्रूयते जयतांवर ।
नर्दतांवानराणां च मृदङ्गाडम्बरैः सह ॥२७॥

At no great distance from here, will be Sugriva's charming city, Kishkindha, of wonderful forests or gardens. The sounds of music, roaring monkeys, together with the noise of *Mridanga* are heard here.

सर्ग २८: ।

स तदा वालिनंहत्वा सुग्रीवमभिषिच्य च
वसन्माल्यवतः पृष्ठे रामो लक्ष्मणमब्रवीत् ॥१॥

Rama having killed Vali and annointed Sugriva, spoke to Lakshmana while residing on the top of *Malyavat* mountain.

Under orders of Rama, Lakshmana goes to Kishkindha.

सर्गः ३३ ।

अथ प्रतिसमादिष्टो लक्ष्मणः परवीरहा ।
प्रविवेश गुहांरम्यां किष्किधां रामशासनात् ॥९॥

Under the orders of Rama, Lakshmana entered the charming cave *Kishkindha.*

द्वारस्था हरयस्तत्र महाकाया महाबलाः ।
बभूवुर्लक्ष्मणं दृष्ट्वा सर्वे प्राञ्जलयः स्थिताः ॥२॥

The monkeys who were standing at the gate, who were strong and big-bodied, all stood with folded hands, having seen Lakshmana.

स तां रत्नमयीं दिव्यां श्रीमान्पुष्पित काननाम् ।
रम्यां रत्नसमाकीर्णां ददर्शमहतीं गुहाम् ॥४॥

He saw that big cave, celestial, well-jewelled, of flowering gardens, charming and full of diamonds.

हर्म्य प्रासादसंबाधां नानारत्नोपशोभिताम् ।
सर्वकामफलैर्वृक्षैः पुष्पितै रुपशोभिताम् ॥५॥

Thronged with mansions and palaces, adorned by various kinds of jewels and by trees having all kinds of desirable flowers and fruits.

देवगन्धर्व पुत्रैश्च वानरैः कामरूपिभिः ।
दिव्यमाल्याम्बरधरैः शोभितां प्रियदर्शनैः ॥६॥

Adorned by monkeys who were the sons of *Devas* and *Gandarvas*, capable of assuming any form at pleasure, who had put on shining garlands and dresses and who were good looking,

चन्दनागुरु पद्मानां गन्धैः सुरभिगन्धिताम् ।
मैरेयाणां मधूनां च संमोदित महापथाम् ॥७॥

Which was nicely perfumed by the perfumes of *Chandana*, *Aguru*, and *Padma* and whose high roads were made charming by the smell of various kinds of spirituous liquors,

विन्ध्यमेरुगिरि प्रख्यैः प्रासादैर्नैकभूमिभिः ।
ददर्श गिरिनद्यश्च विमला स्तत्र राघवः ॥८॥

By palaces of several storiəs, as high as Vindhya and Meru mountains. Raghava saw there pure mountain rivers,

अंगदस्य गृहंरम्यं मैन्दस्य द्विविदस्य च ।
गवयस्य गवाक्षस्य गजस्य शरमस्यच ॥९॥

the charming house of *Angada*, *Mainda*, *Dvivida*, *Gavaya*, *Gavaksha*, *Gaja* and *Sharabha*.

एतेषां कपिमुख्यानां राजमार्गे महात्मनाम् ।
ददर्श गृहमुख्यानि महासाराणि लक्ष्मणः ॥१२॥

Lakshmana saw most excellent chief houses on the high road belonging to the above said high souled chief monkeys.

पाण्डुराभ्रप्रकाशानि गन्धमाल्ययुतानि च ।
प्रभूत धनधान्यानि स्त्रीरत्नैः शोभितानि च ॥१३॥

Shining like white clouds, full of sweet smelling flowers & much wealth and food and adorned by beautiful women.

पाण्डुरेण तु सालेन परिक्षिप्तं दुरासदम् ।
वानरेन्द्रगृहं रम्यं महेन्द्र सदनोपमम् ॥१४॥

The houses of the monkey king was charming like the mansion of Indra, guarded by white *Sala* trees and impregnable.

शुक्लैः प्रासादशिखरैः कैलासशिखरोपमैः ।
सर्वकाम फलैर्वृक्षैः पुष्पितै रुपशोभितम् ॥१५॥

Looking beautiful with tops of palaces, white like the *Kailasa-shikhara* and with trees bearing all kinds of desirable fruits and flowers.

महेन्द्रदत्तैः श्रीमद्भि र्नीलजीमूतसंनिभैः ।
दिव्यपुष्पफलैर्वृक्षैः शीतच्छायैर्मनोरमैः ॥१६॥

And with charming and prosperous trees having celestial flowers and fruits, and cool shades, given as it were by the Mahendra and resembing green clouds.

हरिभिः संवृतद्वारं बलिभिः शस्त्रपाणिभिः ।
दिव्यमाल्यवृतं शुभ्रं तप्तकाञ्चनतोरणम् ॥१७॥

The house of Sugriva the door of which was guarded by powerful *Haris* armed with weapons, which was sorrounded by celestial flowers and which was white and which had the arches of pure gold.

सुग्रीवस्य गृहं रम्यं प्रविवेश महाबलः ।
अवार्यमाणः सौमित्रि र्महाभ्रमिव भास्करः ॥१८॥

The powerful *Soumitri* who could not be controlled or stopped, entered the charming house of Sugriva just as the Sun enters a large cloud.

SECTION (2)

Extent of Sugriva's Empire and Colonies and Allies.

अरण्यकाण्डे सर्गः ७२ ।

Kabandha tells Rama how Sita's whereabouts could be found.

श्रूयतां राम वक्ष्यामि सुग्रीवोनाम वानरः ।
भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्रसूनुना ॥११॥

O Rama, hear what I say. A monkey by name Sugriva who has deen driven away by his brother Vali son of Shakra through anger,

ऋष्यमूके गिरिवरे पम्पापर्यन्तशोभिते ।
निवसत्यात्मवान्वीर श्चतुर्भिः सहवानरैः ऽ१२॥

Lives self composed, and powerful, with four other monkeys, on the excellent mountain *Rishyamuka* which is bounded by the *Pampa* lake.

वानरेन्द्रो महावीर्य स्तेजोवानमितप्रभः ।
सत्यसंधो विनीतश्च धृतिमान्मतिमान्महान् ॥१३॥

He is the king of Monkeys, very powerful, lustrous, of unsurpassed splendour, true to his word, well behaved, patient and intelligent.

दक्षः प्रगल्भो द्युतिमान् महाबलपराक्रमः ।
भ्रात्रा विवासितो वीर राज्यहेतोर्महात्मना ॥१४॥

Clever, courageous, shining, of great strength and exploit, who has been driven away for the sake of kingdom by his powerful brother.

स ते सहायो मित्रं च सीतायाः परिमार्गणे ।
भविष्यति हि ते राम मा च शोके मनः कृथाः ॥१५॥

He will be your helper and friend in quest of Sita. O Rama, do not be despondent in mind.

गच्छ शीघ्रमितो वीर सुग्रीवं तं महाबलम् ।
वयस्यं तं कुरु क्षिप्रमितो गत्वाद्यराघव ॥
अद्रोहाय समागम्य दीप्यमाने विभावसौ ॥१७॥

O Might warrior, quickly go from here to that very powerful Sugriva. O Raghava, make friendship with him quickly, having gone from here and having contracted in the presence of Fire that you two would never quarrel.

न च ते सोऽवमन्तव्यः सुग्रीवो वानराधिपः ।
कृतज्ञः कामरूपी च सहायार्थी च वीर्यवान् ॥१८॥

That monkey king Sugriva should never be disregarded by you. He is faithful, powerful, capable of taking any form at pleasure and desirous of help.

शक्तौ ह्यद्य युवां कर्तुं कार्यं तस्य चिकीर्षितम् ।
कृतार्थो वाऽकृतार्थो वा तव कृत्यं करिष्यति ॥१९॥

You are also able to do his work that is in his heart's desire. Whether his work be done or not done, he will surely do your work.

स ऋक्षरजसः पुत्रः पम्पामटति शङ्कितः ।
भास्करस्यौरसः पुत्रो वालिना कृतकिल्बिषः ॥२०॥

That son of *Riksharaja* wanders on rhe Pampa Lake in doubt. He is the (*Auras Putra*) legitimate son of the Sun. He has been condemned by Vali.

संनिधायायुधं क्षिप्रमृष्यमूकालयं कपिम् ।
कुरु राघव सत्येन वयस्यं वनचारिणम् ॥२१॥

O Raghava, in the presence of your weapons, verily do you make friendship with the monkey who lives in the forest at *Rishyamuka*. (ऋष्यमूक)

स हि स्थानानि कार्त्स्न्येन सर्वाणि कपिकुञ्जरः ।
नरमांसाशिनां लोके नैपुण्यादधिगच्छति ॥२२॥

He, the best of the monkeys, can go with cleverness to the countries of people eating human flesh (Cannibals) and all other places on earth in totality.

नतस्यावित्रितं लोके किंचिदस्ति हि राघव ।
यावत्सूर्यः प्रतपति सहस्रांशुः परंतप ॥२३॥

Nothing in this *Loka*, as far as the blazing Sun throws his rays, is unknown to him.

सनदीर्विपुलाञ्शैलान्गिरिदुर्गाणि कंदरान् ।
अन्विष्य वानरैः सार्धं पत्नीं तेऽधिगमिष्यति ॥२४॥

He, with the help of his monkeys, will search rivers, extensive mountains and hills, forts and caves & restore you your wife.

वानरांश्च महाकायान्प्रेषयिष्यति राघव ।
दिशो विचेतुं तां सीतां त्वद्वियोगेन शोचतीम् ॥२५॥

O Raghava, he will send his big-bodied monkeys to seareh in all directions for that Sita, who is pining, due to your separation.

अन्वेष्यति वरा रोहां मैथिलीं रावणालये ॥२६॥

He will search for that beautiful Maithili at the residence of Ravana.

सुमेरुशृङ्गाग्रगतामनिन्दितां प्रविश्य पातातलेऽपि वाश्रिताम् ।
प्लवंगमानामृषभस्तवप्रियां, निहत्य रक्षांसि पुनः प्रदास्यति ॥२७॥

O best man, after having killed the *Rakshasas*, he (the best of his race) will restore to you your blameless wife, even thongh she may be at the top of Sumeru, or even if she may have taken resort in the *Patala Tala*, or even if she may be flying in the air.

So *Rama* agrees to kill *Vali* and restore *Sugriva* to the throne of *Kishkindha*; and Sugriva undertakes to find out *Sita* and restore her to *Rama*.

Accordingly Rama kills Vali in a duel betwecu Vali and Sugriva; and Sugriva is restored to the throne of Kishkindha.

But as it was the rainy season, Rama asks Sugriva to put off search of Sita till the change of the Season. During this period Hanuman reminds Sugriva of his duty towards Rama, as follows:-

किष्किधाकाण्डे सर्गः २९ ।

शक्तिमानतिविक्रान्तो वानरर्क्षगणेश्वर ।
कर्तुं दाशरथेः प्रीतिमाज्ञायां किं नु सज्जसे ॥२१॥

O Lord of *Vanara* and *Riksha Gana*, you are very valiant and capable of fulfilling the desire of Rama; yet why do you wait for his orders. As he has done our work,

तस्य मार्गाम वैदेहीं पृथिव्यामपि चाम्बरे ॥२३॥

We too must search for Vaidehi on the earth as well as in the sky.

तदेवं शक्तियुक्तस्य पूर्वं प्रतिकृतस्तव ।
रामस्यार्हसि पिङ्गेश कर्तुं सर्वात्मनाप्रियम् ॥२५॥

So, O Pingesha, you should do good to Rama who is so powerful and who has done your work first.

नाधस्तादवनौ नाप्सु गतिर्नोपरि चाम्बरे ।
कस्यचित्सज्जतेऽस्माकं कपीश्वर तवाज्ञया ॥२६॥

O Monkey Chief, by your orders none of us can be stopped from going down, on earth, in waters, up and in the sky.

तदाज्ञापय कः किं ते कुतो वापि व्यवस्यतु ।
हरयोह्यप्रधृष्यास्ते सन्ति कोट्यग्रतोऽनघाः ॥२७॥

So give us orders, who should do what and in what way. The monkeys are not proud, but are obedient and pure. They are innumerable.

Hearing these words, Sugriva orders

संदिदेशातिमतिमान्नीलं नित्यकृतोद्यमं ।
दिक्षु सर्वासु सर्वेषां सैन्यानामुपसंग्रहे ॥२९॥

Neela who is always ready to do his duty, to collect all the armies from all directions.

यथा सेना समग्रा@मे यूथपालाश्च सर्वशः ।
समागच्छन्त्यसङ्गेन सेनाग्राणि तथा कुरु ॥३०॥

"Do in such a way that my whole army and Commanders and Generals from all directions may come together at once".

@ Please note the word मे. Sugriva orders Neela to collect "my" army, which lies scattered in all directions.

ये त्वन्तपालाः प्लवगाः शीघ्रगा व्यवसायिनः ।
समानयन्तु ते शीघ्रं त्वरिताः शासनान्मम ॥
स्वयं चानन्तरं कार्यं भवानेवानुपश्यतु ॥३१॥

By my orders let the frontier Guards, Fliers, Quick Runners, Energetic Generals collect together at once. You can do whatever you have to do after their arrival.

त्रिपञ्चरात्रादूर्ध्वं यः प्राप्नुयादिह वानरः ।
तस्य प्राणान्तिको दण्डो नात्र कार्या विचारणा ॥३२॥

That Monkey who comes after 15 nights, his punishment will be death without doubt.

हरींश्च वृद्धानुपयातु साङ्गदो, भवान्ममाज्ञामधिकृत्य निश्चितम् ।
इति व्यवस्थां हरिपुंगवेश्वरो विधाय वेश्म प्रविवेश वीर्यवान् ॥३३॥

So having acted upto this my firm resolution, you & Angada should approach the other old monkeys. Having arranged like that, the powerful Lord of the best of the monkeys entered his palace.

सर्गः ३५ ।

Lakshmana being unaware of what Sugriva had ordered, got angry thinking he was lazy and negligent.

Tara says to Lakshmana: "Do not be angry with Sugriva who is true to his word".

समानेष्यति सुग्रीवः सीतयासह राघवम् ।
शशाङ्कमिव रोहिण्या हत्वा तं राक्षसाधमम् ॥१४॥

Sugriva will bring about the union of Raghava with Sita after killing that mean demon, like the union of the moon with Rohini.

शतकोटि सहस्राणि लङ्कायां किल रक्षसाम् ।
अयुतानि च षट्त्रिंशत्सहस्राणि शतानि च ॥१५॥

In Lanka there are Rakshasas thousands of **शतकोटि** hundred-millions and thirty six thousand one hundred *Ayutas* (*ten thousands*).

अहत्वा च तान्दुराधर्षा न्राक्षसान्कामरूपिणः ।
अशक्यो रावणो हन्तुं येन सा मैथिली हृता ॥१६॥

Without killing those unassailable demons who assume any form at will, it is impossible to kill Ravana by whom Maithili has been kidnapped.

ते न शक्या रणे हन्तुमसहायेन लक्ष्मण ।
रावणः क्रूरकर्मा च सुग्रीवेण विशेषतः ॥१७॥

It is not possible for Rama alone to kill him without help, especially without the help of Sugriva. Ravana is such a cruel fellow.

एवमाख्यातवान्वाली स ह्यभिज्ञो हरीश्वरः ।
आगमस्तु न मे व्यक्तः श्रवात्तस्य ब्रवीम्यहम् ॥१८॥

I do not know how Ravana obtained so much power. But my husband Vali, the king of the monkeys who knew him well was so saying it to me. And I say it by hearsay.

त्वत्सहायनिमित्तंहि प्रेषिता हरिपुङ्गवाः ।
आनेतुं वानरान्युद्धे सुबहून्हरियूंगवान् ॥१९॥

Best of the monkeys have been sent for your help to bring the innumerable monkeys to the battle-field.

तांश्च प्रतीक्षमाणोऽयं विक्रान्तान्सुमहाबलान् ।
राघवस्यार्थसिध्यर्थं न निर्याति हरीश्वरः ॥२०॥

For the sake of the success of Raghava's work, he is awaiting the arrival of those powerful heroic persons. That is the reason why he is not coming out to meet you.

कृता सुसंस्था सौमित्रे सुग्रीवेण पुरा यथा ।
अद्य तै र्वानरैः सर्वैरागन्तव्यं महाबलैः ॥२१॥

O Soumitra, he has fixed the day of their arrival: accordingly all these powerful monkeys must come up to-day.

ऋक्षकोटि सहस्राणि गोलाङ्गूल शतानि च ।
अद्य त्वामुपयास्यन्ति जहि कोपमरिंदम ।
कोट्योऽनेकास्तु काकुत्स्थ कपीनां दीप्ततेजसाम् ॥२२॥

O Slayer of Enemies, a thousand crore Rikshas and a hundred crore Golangulas will come up to you to day. So give up anger. And you will also find several crores of illustrious Monkeys too.

सर्गः ३७ ।

Lakshmana then talked to Sugriva also. So

एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना ।
हनुमन्तं स्थितं पार्श्वे वचनं चेदमब्रवीत् ॥१॥

Having been thus spoken to by Mahatma Lakshmana, Sugriva spoke thus to Hanuman who was standing near.

महेन्द्र हिमवद् विन्ध्य कैलासशिखरेषु च ।
मन्दरे पाण्डु शिखरे पञ्चशैलेषु ये स्थिताः ॥२॥

The best of the monkeys who reside on the tops of Mahendra, Himavat, Vindhya, Kailasa, Mandar, Panchashaila,

तरुणादित्य वर्णेषु भ्राजमानेषु नित्यशः ।
पर्वतेषु समुद्रान्ते पश्चिमस्यां तु ये दिशि ॥३॥

In the Western direction, at the end of the ocean, on mountains shining like the rising Sun.

आदित्यभवने चैव गिरौ संध्याभ्रसंनिभे ।
पद्मतालवनं भीमं संश्रिता हरिपुङ्गवाः ॥४॥

On Aditya Bhavana mountain (which is like the morning dusk), in the terrible Padmatala forest,

अञ्जनाम्बुद संकाशाः कुञ्जरेन्द्र महौजसः ।
अञ्जने पर्वते चैव ये वसन्ति प्लवंगमाः ॥५॥

Who reside in Anjana Mountain and who are like dark clouds and who are as powerful as the best elephants,

महाशैल गुहावासा वानराः कनकप्रभाः ।
मेरुपार्श्वगताश्चैव ये च धूम्रगिरिं श्रिताः ॥६॥

Who reside in the caves of Mahashaila and are of the lustre of gold, who reside in the vicinity of Meru and on Dhumragiri,

तरुणादित्य वर्णाश्च पर्वते ये महारुणे ।
पिबन्तो मधुमैरेयं भीमवेगाः प्लवंगमाः ॥७॥

Who reside on Maharuna mountain and who drink intoxicating liquors like Madhu and Maireya and who are of great speed,

वनेषु च सुरम्येषु सुगन्धिषु महत्सु च ।
तापसाश्रमरम्येषु वनान्तेषु समन्ततः ॥८॥

Who live in forests which are charming and large and sweet smelling and in nice hermitages at the end of forests.

तां स्तां स्त्वमानय क्षिप्रं पृथिव्यां सर्ववानरान् ।
सामदानादिभिः कल्यै र्वानरैर्वेगवत्तरैः ॥९॥

Bring them all who may be on earth by the use of Sama, Dama &c through clever and speedy Monkeys.

प्रेषिता प्रथमं ये च मयाज्ञाता महाजवाः ।
त्वरणार्थं तु भूयस्त्वं संप्रेषय हरीश्वरान् ॥१०॥

I have sent before, those who were known to be of great speed. But for further promptness, you send other Generals.

ये प्रसक्ताश्च कामेषु दीर्घसूत्राश्च वानराः ।
इहानयस्व ताञ्शीघ्रं सर्वानेव कपीश्वरान् ॥११॥

Bring here all Leaders of Monkeys, including those that may have been addicted to lust and those that may be idlers.

अहोभिर्दशभिर्ये च नागच्छन्ति ममाज्ञया ।
हन्तव्यास्ते दुरात्मानो राजशासनदूषकाः ॥१२॥

If by my order they would not come here within 10 days they should be killed as being the transgressors of the Royal orders.

शतान्यथ सहस्राणि कोट्यश्च ममशासनात ।
प्रयान्तु कपिसिंहानां निदेशे मम ये स्थिताः ॥१३॥

Hundreds and thousands of Crores of the best Monkeys who obey my orders must come up here.

मेघपर्वत संकाशा श्छादयन्ते मिवाम्बरम ।
घोररूपा कपिश्रेष्ठा यान्तुमच्छासनादितः ॥१४॥

And who are like clouds and mountains in appearance; they of terrible form must come up here under my orders.

ते गतिज्ञा गतिं गत्वा पृथिव्यां सर्ववानराः ।
आनयन्तु हरीन्सर्वां स्त्वरिताः शासनान्मम ॥१५॥

Let them who know the ways, after going by those ways, bring here all the monkeys quickly under my orders.

तस्य वानर राजस्य श्रुत्वा वायुसुतो वचः ।
दिक्षु सर्वासु विक्रान्तान्प्रेषयामास वानरान् ॥१६॥

Having heard those words of the Monkey King, Hanuman sent valiant monkeys in all directions.

ते पदं विष्णुविक्रान्तं पतत्रिज्योतिरध्वगाः ।
प्रयाता प्रेहिता राज्ञा हरयस्तु क्षणेन वै ॥१७॥

Then those monkeys capable of going by the path of birds and constellations, went by the Air-route (the step treaded by Vishnu) having been sent by the King.

ते समुद्रेषु गिरिषु वनेषु च सरःसु च।
वानरा वानरान्सर्वान्राम हेतो रचोदयन् ॥१८॥

Those monkeys sent for the success of Rama's cause, those monkeys who were residing in the oceans, on mountains, in forests and in lakes,

मृत्युकालोपम स्याज्ञां राजराजस्य वानराः।
सुग्रीवस्याययुः श्रुत्वा सुग्रीव भयशङ्किताः ॥१९॥

Having heard the orders of that King of kings Sugriva, who was like Yamaraja, all the monkeys came up being afraid of Sugriva.

ततस्तेऽञ्जन संकाशा गिरेस्तस्मान्महाबलः।
तिस्रः कोटयः प्लवंगानां निर्ययुर्यत्र राघवः ॥२०॥

The three crores of Fliers came up from the Anjana mountain : they were black like collyrium; they came up to where Rama was.

अस्तं गच्छतियत्रार्क स्तस्मिन्गिरिवरे रताः।
संतप्तहेमवर्णाभास्तस्मात्कोटयो दशच्युताः ॥२१॥

Ten crores of monkeys of the colour of pure gold came up from the Western Mountains where the Sun sets.

कैलासशिखरेभ्यश्च सिंहकेसरवर्चसाम्।
ततःकोटि सहस्राणि वानराणां समागमन् ॥२२॥

And a thousand crore of monkeys came up from Kailasa mountain top; they had the splendour of a lion's mane (केसर).

फलमूलेन जीवन्तो हिमवन्तमुपाश्रितोः।
तेषां कोटि सहस्राणां सहस्रं समवर्तत ॥२३॥

And a thousand–thousand crores came up from Himavat Mountain: they live on fruit and roots only.

अंगारक समानानां भीमानां भीमकर्मणाम्।
विन्ध्याद्वानरकोटीनां सहस्राण्यपतन्द्रुतम् ॥२४॥

Thousands of crores came up quickly from Vindhya; they were like fire, fearful and bold.

क्षीरोदवेला निलया स्तमाल वनवासिनः।
नारिकेलाशनाश्चैव तेषां संख्यां न विद्यते ॥२५॥

Those residing on the shore of *Ksheeroda* and in *Tamal* forest, and eaters of cocoanuts were innumerable.

वनेभ्यो गह्वरेभ्यश्च सरिभ्यश्च महाबलाः।
आगच्छद्वानरीसेना पिबन्तीव दिवाकरम् ॥२६॥

The monkey army came up from forests, caves & rivers, as if it was drinking the Sun.

ये तु वारयितुं याता वानराः सर्ववानरान्।
ते वीरा हिमवच्छैले ददृशुस्तं महाद्रुमम् ॥२७॥

The monkeys who were sent to fetch all others by Hanuman, after dispatching them to Kishkindha, went to Himavat mountain, where they saw the hermitage of शंकर of large trees.

तस्मिन्गिरिवरे पुण्ये यज्ञो माहेश्वरः पुरा ।
सर्वदेवमनस्तोषो बभूव सुमनोरमः ॥२८॥

There on that best mountain, formerly a great *Yajna* of *Maheshvara*, which was very charming and pleasing to the mind had taken place.

अत्र निस्यन्द जातानि मूलानि च फलानि च ।
अमृत स्वादुकल्पानि ददृशुस्तत्र वानराः ॥२९॥

There the monkeys saw roots and fruits of nectar-like taste, from which the juice was oozing.

तदन्नसंभवं दिव्यं फलमूलं मनोहरम् ।
यः कश्चित्सकृदश्नाति मासं भवति तर्पितः ॥३०॥

Whoever eats only once those nice celestial roots and fruits producing nice food, feels satisfied for a moth.

तानि मूलानि दिव्यानि फलानि च फलाशनाः ।
औषधानि च दिव्यानि जगृहु र्हरिपुंगवाः ॥३१॥

The best of the monkeys living on fruits took those celestial roots and fruits and medicinal herbs.

तस्माच्च यज्ञायतना त्पुष्पाणि सुरभीणि च ।
आनिन्युर्वानरा गत्वा सुग्रीवप्रियकारणात् ॥३२॥

And the monkeys went to that *Yajnabhumi* and brought with them sweet smelling flowers for pleasing Sugriva.

ते तु सर्वे हरिवराः पृथिव्यां सर्ववानरान् ।
संचोदयित्वा व रितं यूथानां जग्मुरग्रतः ॥३३॥

All those best monkeys having urged all the other monkeys to go to Kishkindha quickly, started back in advance.

ते तु तेन मुहूर्तेन कपयः शीघ्रचारिणः ।
किष्किन्धां त्वरयाप्राप्ताः सुग्रीवो यत्र वानरः ॥३४॥

Then they at once came back to Kishkindha where Sugraiva was, as they were (quick-footed) शिघ्रचारिणः

ते गृहीत्वौषधीः सर्वाःफलं मूलं च वानराः ।
ते प्रतिग्राह्यामासु र्वचनं चेदमब्रुवन ॥३५॥

Those monkeys having taken all the medicinal herbs and roots and fruits presented them to Sugriva, having spoken these words.

सर्वे परिगताः शैलाः सरितश्च वनानि च ।
पृथिव्यां वानराः सर्वे शासनादुपयान्ति ते ॥३६॥

"We have gone round all the mountains, rivers and forests on the earth : all the monkeys will soon be coming up here".

एवं श्रुत्वा ततोहृष्टः सुग्रीवः प्लवगाधिपः ।
प्रतिजग्राह च प्रीतस्तेषां सर्वमुपायनम ॥३७॥

Then that best king of the Fliers Sugriva, hearing this accepted the gifts of all of them, well-pleased.

सर्गः ३८ ।

प्रतिगृह्य च तत्सर्व मुपायन मुदाहृतम ।
वानरान्सान्त्वयित्वा च सर्वानेव व्यसर्जयत ॥१॥

Having accepted all those gifts brought by the monkeys he discharged them with a friendly salutation.

विसर्जयित्वा स हरीन्सहस्राण्कृतकर्मणः।
मेने कृतार्थमात्मानं राघवं च महाबलम् ॥२॥

Having discharged those thousands of monkeys who had done their part well, Sugriva believed himself and the valiant Raghava to have accomplished their object.

Then Sugriva went riding in a *shibika* (palanquin) with Lakshmana in royal pomp, to Rama, and said:–

एते वानरमुख्याश्च शतशः शत्रुसूदन।
प्राप्ताश्चादाय बलिनः पृथिव्यां सर्ववानरान् ॥२९॥

O Subduer of Enemies, these hundreds of Monkey Chiefs have come here after directing all the valiant monkeys of this earth to come here.

ऋक्षाश्च वानराः शूरा गोलाङ्गूलाश्च राघव।
कान्तारवनदुर्गाणामभिज्ञा घोरदर्शनाः ॥३०॥

Rikshas and *Vanaras* who are bold and bearing pig tails like those of cows, who are well aware of the ways in the dense forests and forts and are of terrible appearance,

[*Note.* "*Rikshas*" (ऋक्षाः) appears to be the same as "Russians," who are still known by the epithet of the "Russian Bear". "Russia" is pronounced as "*Rishas*". (ऋषाः) *Rikshas.*

Vanaras, *Kinnaras*, *Gandharvas* etc. appear to be the different clans or races of Mankind. They were certainly not *animals* but men. It is possible "*Vanara*" was derived from वा (इति शङ्कायां) नरः, that race being

specially noted for doing extra-ordiuary exploits befitting a real नर (warrior).

"गोलाङ्गूलाः means those having pig-tails on their heads. And the Russians of the north put on dresses looking like a "bear".

So from their dresses these people might have been given the nick name of *Rikshas, Golangulas & Vanaras.*]

देवगन्धर्वपुत्राश्च वानराः कामरूपिणः ।
स्वैः स्वैः परिवृताः सैन्यैर्वर्तन्ते पथि राघव ॥३१॥

Those who are sons of Devas, and Gandharvas, and Vanaras who are capable of assuming any form at will, are on their way, sorrounded each by his own Army.

शतैः शतसहस्रैश्च वर्तते कोटिभिस्तथा ।
अयुतैश्चावृता वीर शङ्कुभिश्च परंतप ॥३२॥

Those armies are by hundreds and, hundreds of thousands of crores and are armed with tens of thousands of spears or arrows.

अर्बुदैरर्बुदशतैर्मध्यैश्चान्त्यैश्च वानराः ।
समुद्राश्च परार्धाश्च हरयो हरियूथपाः ॥३३॥

Those Vanara Armies are in *Arbudas*, *hundreds* of *Arbudas* with Generals and soldiers by *Samudras* and *Parardhas.*

आगमिष्यन्ति ते राजन् महेन्द्रसम विक्रमाः ।
मेघपर्वत संकाशा मेरुविन्ध्य कृतालयाः ॥३४॥

They will come up: they are like *Mahendra* in exploit, of the appearance of clouds, residents of Meru & Vindhya.

तेत्वामभिगमिष्यन्ति राक्षसं योद्धु माहवे ।
निहत्य रावणं युद्धे ह्यानयिष्यन्ति मैथिलीम् ॥३५॥

They will accompany you to fight against the demon: they after killing Ravana in battle, will bring back *Maithili*.

ततः समुद्योगमवेक्ष्य वीर्यवान्हरिप्रवीरस्य निदेशवर्तिनः ।
बभूव हर्षाद्वसुधाधिपात्मजः प्रबुद्ध नीलोत्पल तुल्यदर्शनः ॥३६॥

Then that son of the Lords of the World, of eyes like a full-blown lotus, bacame pleased, having seen the great exertion of those obeying the commands of the Lord of the Monkeys.

[*Note.* Please note here the difference in the Appellations of *Rama* and *Sugriva*: *Rama* is **वसुधाधिपात्मज** = *Son of the Lord of the Earth.* While *Sugriva* is **हरिप्रवीर** or **वानरर्क्ष गणेश्वर** or **हरिपुङ्गवेश्वर** or **प्लवगेश्वर** = Lord of *Haris*, *Rikshas* &c only.

सर्गः ३९ ।

एतस्मिन्नन्तरे चैव रजः समभिवर्तत ।
छण्णां तीव्रां सहस्रांशो रछादयद्गगने प्रभाम् ॥८॥

Thereafter in a short time, dust covered the sky and the Sun, and the Sky became dark.

दिशः पर्याकुलाश्चासं स्तमसा तेन दूषिताः ।
चचाल च महो सर्वा सशैलवनकानना ॥९॥

It seemed as if with the mountains, forests and gardens the whole earth was moving.

ततो नरेन्द्र संकाशै स्तीक्ष्णदंष्ट्रै महाबलैः ।
कृत्स्ना संछादिता भूमिरसंख्येयैः प्लवंगमैः ॥१०॥

And with a loud noise, innumerable very powerful Generals of Vanara armies covered the whole land (country). They were like great Kings of men with sharp teeth (i. e. weapons) and very powerful.

निमिषान्तरमात्रेण ततस्तै हरियूथपैः ।
कोटिशतपरीवारैः कामरूपिभिरावृता ॥११॥

In a moment they were sorrounded by Monkey Generals with *Koti-Shata* followers capable of changing their forms at will.

नादेयैः पार्वतेयैश्च सामुद्रैश्च महाबलैः ।
हरिभि र्मेघनिह्रादै रन्यैश्च वनवासिभिः ॥१२॥

तरुणादित्यवर्णैश्च शशिगौरैश्चवानरैः ।
पद्मकेसरवर्णैश्च श्वेतैर्मेरुकृतालयैः ॥१३॥

कोटिसहस्रदशभिः श्रीमान्परिवृतस्तदा ।
वीरः शतबलिर्नाम वानरः प्रत्यदृश्यत ॥१४॥

The powerful warrior *Shatabali Vanara* was seen sorrounded by *Vanaras* of various clans and places such as *Nadeya* &c in Koti-sahasra numbers.

Then came the following:-

The valiant father of Tara, (तारा) by name *Kanchanashailabha*, (काञ्चन शैलाभ) with (अनेकैर्दशसाहस्रैः कोटिभिः) many ten-thousands of Crores.

Sugriva's father-in-law and *Ruma*'s father, with another (अपरेण) कोटिसहस्रेण (thousand Crores): he was with a face (तरुणार्क निभानन:) resembling the rising Sun. Hanuman's father *Kesari*, केसरी with many thousands (बहुसाहस्रै:) अनीकै (warriors or armies).

Gavaksha, Lord of *Golangulas*, with a thousand Crores (कोटि सहस्र)

Dhumra, Lord of *Rikshas*, with two thousand crores.

Panasa, with three thousand crores.

Neela, with ten Crores.

Gavaya, with five crores.

Darimukha, with a thousand crores.

Mainda and Dwivida (brothers), each with a thousand crores.

Gaja, with three crores.

Jambawan, King of the *Rikshas* with ten crores. He was Sugriva's subordinate (वशे स्थित:).

Rumanvan, with a hundred crores.

Gandha Madana, with eleven hundred of thousand crores (कोटि सहस्राणां, सहस्रेणशतेनच).

Crown Prince Angada, with a thousand Padmas and a hundred Shankus.

Tarudyuti Tara, with five crores,

Indrajanu, with eleven Crores.

Hanuman, with a thousand crores.

Nala, with eleven hundred *koti-shata* (hundred crores).

Dadhimukha, with ten crores,

Sharabha, Kumuda, Vahni, Rambha and other innumerable leaders of troops (यूथपा:)

आगताश्च विशिष्टाश्च पृथिव्यां सर्ववानराः ॥४०॥

Thus all the distinguished *Vanaras* on earth came up.

आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः ।
अभ्यवर्तन्त सुग्रीवं सूर्यमभ्रगणा इव ॥४१॥

Those swimming under the surface of the Sea (like a submarine), those swimming above it, those roaring and flying came up to Sugriva just as clouds come to the Sun.

कुर्वाणा बहुशब्दांश्च प्रहृष्टा बाहुशालिनः ।
शिरोभिर्वानरेन्द्राय सुग्रीवाय न्यवेदयन् ॥४२॥

Those making many noises and endowed with many arms (weapons) made obeisance to Sugriva by bowing their heads.

अपरे वानर श्रेष्ठाः संगम्य च यथोचितम् ।
सुग्रीवेण समागम्य स्थिताः प्राञ्जलयस्तदा ॥४३॥

Other excellent Vanaras having approached Sugriva according to rank, stood before him with folded hands.

Sugriva presented them all to Rama.

यथासुखं पर्वतनिर्झरेषु वनेषु सर्वेषु च वानरेन्द्राः ।
निवेशयित्वा विधिवद्बलानि बलं बलज्ञः प्रतिपत्तुमिष्टे ॥४५॥

And then settling them in mountains, forests &c, Sugriva desired them to take rest.

सर्गः ४० ।

अथराजा समृद्धार्थः सुग्रीवः प्लवगेश्वरः ।
उवाच नरशार्दूलं रामं परबलार्दनम् ॥१॥

Then King Sugriva, whose object was prospering, and who was the Lord of the Fliers, spoke to the best Man (नर) Rama, the destroyer of the enemies' forces.

आगता विनिविष्टाश्च बलिनः कामचारिणः ।
वानरेन्द्रा महेन्द्राभा ये मद्विषयवासिनः ॥२॥

The Vanara kings, strong and able to go anywhere at pleasure and of the appearance of Mahendra, who are residing in my terrirory have arrived and have been well lodged.

[*Note.* Please mark the words "मद्विषयवासिनः" = residing in *my* territory. This phrase and the phrase "विविधैः लिङ्गचिन्हितैः स्वस्थानैः उपशोभितम्" are very significant. They clearly show the extremely large extent of Sugriva's Empire.

त इमे बहुविक्रान्तै र्बलिभि र्भीमविक्रमैः ।
आगता वानरा घोरा दैत्यदानवसंनिभाः ॥३॥

They are accompanied by very strong, ferocious and terrible soldiers.

ख्यात कर्मापदानाश्च बलवन्तो जितक्लमाः ।
पराक्रमेषु विख्याता व्यवसायेषु चोत्तमाः ॥४॥

They are known for excellent work, are powerful, indefatiguable, famous for exploits and excellent in determination.

पृथिव्यम्बुचरा राम नानानगनिवासिनः ।
कोटयग्रश इमे प्राप्ता वानरास्तव किंकराः ॥५॥

Crores of Vanaras who can go all round the earth and the waters and residing in mountains have come up to serve you.

निदेशवर्तिनः सर्वे सर्वे गुरुहिते स्थिताः ।
अभिप्रेतमनुष्ठातुं तव शक्ष्यन्त्यरिंदम ॥६॥

They are all obedient to orders, and ready to do their master's good and they are able to carry out your desires.

तइमेबहु साहस्रै रनेकै बहुविक्रमैः ।
आगता वानरा घोरा दैत्यदानवसंनिभाः ॥७॥

They are accompanied by several thousands of heroic warriors and are like दैत्य's and दानव's.

यन्मन्यसे नरव्याघ्र प्राप्तकालं तदुच्यताम् ।
त्वत्सैन्यं त्वद्वशेयुक्त माज्ञापयितु मर्हसि ॥८॥

O Lion among Men, what you believe it is the time to do, please say; this your whole army is under your command; you should give them any orders you like.

Rama replied:-

First ascertain whether Sita is alive or not, and the place where Ravana lives.

Then Sugriva directs his men to go in all the four directions for search.

सर्गः ४० पूर्वादिक् शोधन-आज्ञा.
सर्गः ४१ दक्षिणा ,, ,,
सर्गः ४२ पश्चिमा ,, ,,
सर्गः ४३ उत्तरा ,, ,,

And after getting a clue from Sampati, Hanuman crossed the Ocean and found out Sita whom he gave every consolation by saying Rama and Lakshmana with Sugriva's forces would soon come up and kill Ravana and take her back.

When Hanuman was ready to start back,

Sita questions Hanuman:–

सुन्दरकाण्डे सर्गः ३९ ।

अयं च वीर सदेह स्तिष्ठतीव ममाग्रतः ।
सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर ॥२४॥
कथं नु खलु दुष्पारं तरिष्यति महोदधिम् ।
तानि हर्यृक्षसैन्यानि तौ वानर वरात्मजौ ॥२५॥

"O mighty warrior, this doubt stands in my mind; O King of Monkeys, in spite of the fact that to your help there are such powerful *Hari* and *Riksha* armies, how will those armies and the two excellent brothers be able to cross this uncrossable great Ocean."

त्रयाणामेव भूतानां सागरस्येह लङ्घने ।
शक्तिः स्याद्वैनतेयस्य तव वा मारुतस्य वा ॥२६॥

Only three of the Beings are capable of crossing this ocean: namely, you, the Wind and the Garuda.

तदस्मिन्कार्यनिर्योगे वीरैवं दुरतिक्रमे ।
किं पश्यसे समाधानं त्वं हि कार्यविदांवर ॥२७॥

O Mighty Warrior, O You best of the Intelligent Workers, in the accomplishment of this object, what way out do you see ?

Hanuman replied:–

देवि हर्यृक्षसैन्यानामीश्वरः प्लवतांवरः ।
सुग्रीवः सत्यसंपन्न स्तवार्थे कृतनिश्चयः ॥

O Goddess, the Chief of the Fliers, who is the Lord of all these *Hari* & *Riksha* Armies, Sugriva, who is true to his word, has resolved for your sake.

तस्यास्ति विस्तृत राज्यं हर्यृक्षबलसंयुतं ।
उपशोभितं च विविधैः स्वस्थानै लिङ्गचिन्हितैः ॥

He has an extensive Empire, endowed with the Armies of *Hari* and *Rikshas* and is adorned by various colonies bearing different distinguishing marks or flags.

[*Note. When India had colonies*: *Indo China and Turkestan.*

"Giving an outline of the history of "Greater India" at a meeting held at the University Building under the auspices of the Bombay Field Club lately Pandit Jayachandra Vidyalankar went back to 2500 B. C., the Pre–Mahabharata period, and said that India was colonised first by the Aryans. The process of colonisation continued in India proper and and when it reached the frontiers it overflowed into Turkestan and what was now known as Indo China. Greater India existed upto the middle of the Middle Ages. From 200 B. C. to 200 A. D. was the colonisation period.]"

स वानरसहस्राणां कोटिभिरभिसंवृतः ।
क्षिप्रमेष्यति वैदेहि राक्षसानां निबर्हणः ॥

O Vaidehi, he, the destroyer of the demons will soon come up here, accompanied by thousands of crores of Vanaras.

तस्य विक्रमसंपन्नाः सत्ववन्तो महाबलाः ।
मनः संकल्प संपाता निदेशे हरयः स्थिताः ॥३५॥

Full of exploits, extremely powerful and strong and capable of flying with the speed of the wind, they are ready under the command of that king.

येषां नोपरि नाधस्तान्न तिर्यक्सज्जते गतिः ।
न कर्मसु सीदन्ति महत्स्वमिततेजसः ॥३६॥

Whose movements up in the sky, below under the earth, and cross-wise, are unimpeded. Those of immeasurable prowess never become dejected even in the greatest of the undertakings.

असकृत्तै र्महोत्साहैः स साग धराधरा । (or)
असकृत्तै र्महाभीमै र्वानरै बलसंयुतैः ।
प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः ॥

Those very energetic persons have gone round the earth (comprising the land and the oceans) again and again, by pursuing the Air-routes.

मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः ।
मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ ॥३८॥

There are Monkeys there, equal to or greater than I am, but none is inferior to me, under the control of Sugriva.

अहंतावदिह प्राप्तः किं पुनस्ते महाबलाः ।
न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरो जनाः ॥३९॥

That is the reason why I have been sent here : and why those of greater strength have not been sent. It is the custom to send for such a purpose an inferior servant.

तदलं परितापेन देवि शोको व्यपैतु ते ।
एकोत्पातेन ते लङ्कां मेष्यन्ति हरियूथपाः ॥४०॥

O goddess, so give up lamenting, enough of it : the leaders of the Hari Army will come over to Lanka with a single jump.

मम पृष्ठगतौ तौच चन्द्रसूर्याविवोदितौ ।
त्वत्सकाशं महासत्त्वौ नृसिंहावागमिष्यतः ॥४१॥
सगणं रावणंहत्वा राघवो रघुनन्दनः ।
त्वामादाय वरारोहे स्वपुरीं प्रतियास्यति ॥४३॥

Those two like the rising Sun and Moon, who are lions among men, will come over in your presence. Having killed Ravana with his followers, Raghava will return to his city taking you with him.

सर्गः ५६ ।

तौ च वीरौ नरवरौ सहितौ रामलक्ष्मणौ ।
आगम्य नगरीं लङ्कां सायकै र्विधमिष्यतः ॥१७॥

Those two having come will pierce the Lanka city with their weapons.

सगणं राक्षसं हत्वा न चिराद्रघुनन्दनः ।
त्वामादाय वरारोहे स्वांपुरीं प्रतियास्यति ॥१८॥

Those two warriors coming to Lanka will kill the Rakshasas with their armies in no time, and taking you with them, will return to their city.

नखदंष्ट्रायुधान्वीरा न्सिंहशार्दूल विक्रमान् ।
वानरान्वारणेन्द्राभान्क्षिप्रं द्रक्ष्यसि संगतान् ॥४९॥

You will soon see Vanaras of the resemblance of best elephants armed with the weapons of nails and and teeth and of the exploits of lions and tigers.

शैलाम्बुदनिकाशानां लङ्कामलयवासिनाम् ।
नर्दतां कपिमुख्याना मचिराच्छ्रोष्यसि स्वनम् ॥५०॥

You will soon hear the noises of roaring monkey chiefs, bearing the resemblance of mountains and oceans, on the peaks of Lanka's Malaya Mountains.

सुन्दरकाण्डे सर्गः ६८ ।

निवृत्तवनवासं च त्वयासार्धमरिंदमम् ।
अभिषिक्तमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम् ॥५१॥

The time for living in the forest having terminated, you will find Raghava annointed on the throne in Ayodhya with you, soon.

RETROSPECT.

Now look at the maps Nos. I, III, & IV and bear in mind what has been already stated here-in-before with regard to those regions and the people residing there.

It appears clear that all people under the sway of Sugriva, who were residing in almost the whole of

the Northern Hemisphere crossed the ocean *via* the Malaya Peninsula by the islands in the East Indian Archipelago which lie like a *Bridge* between the Northern Hemisphere and Australia in the Southern Hemisphere and destroyed Ravana and almost the whole of his demon-race. Thus Sugriva's empire extended to China, Russia, and North America as far as Mexico and Peru and he brought Forces from all those countries to fight against Ravana, though Sugriva's capital was Kishkindha in Southern India which was under his direct sway.

CHAPTER VI.

SECTION (1)

Description of the different places on earth, given by Sugriva.

Reference:- Maps Nos. I, III & IV.

In *Sargas* 40, 41, 42 and 43 respectively, Sugriva has described the several countries on the earth lying to the

East,

South,

West and

North.

On a careful consideration of these descriptions, it appears that the description of the countries in the East, West and North refers to the Northern Hemisphere only; and that the description of tne countries said to be lying in the Southern direction refers to almost the whole of the Southern Hemisphere, the details of which might not have been well known, as it was believed to be *Patala* (**पाताल**) or netherlands and the abode of demons and the god of Death (**यम**).

The above referred-to maps show the present state of the two hemispheres. The eastern boundary in the Northern Hemisphere appears to have been extended as far as possible, so as to include in it the country inhabited by certain persons who, it is said are sticking to the earth with heads downwards (called *Mandeh Rakshasas*) presumably America and certain other countries and is made to end with **सुवर्णमय उदयाचल** (mountain of golden Sun-rise), the highest peak of which is called **सौमनस्:** and it is said that in the **वामनावतार** the Lord Vishnu had placed his first foot-step there. This, in my opinion, will go considerably beyond the present International Date Line, perhaps as far as the present New York on the East coast of the United States, as the longitudes were then not counted from the meridian passing over Greenwich (as at present), but through some place like Ujjain, possibly Ayodhya, in India.

Similarly the Western limit line was taken as far as possible to the west in the same hemisphere: and at the end of it was placed **अस्ताचल** (mountain

of the Setting Sun). And in the middle of that mountain it is said there is मेरु (mountain *Meru*). And it is added that when the night of the mortals ends, the Sun gives light to the land lying between मेरुः and the उदयाचल and that again the Sun reappears on reaching the उदयाचल. It was on the top of the Meru that Vishnu in the *Vamanavatara* (वामनावतार) is said to have placed his second foot-step.

[*Note.* It is said in the Vamanavatara (वामनावतार) legend that *Vamana* (वामन) asked from (बलि) Bali, a little bit of land, three steps only, measured by his feet.

तस्मात्त्वत्तो महीमीषद्वृणेऽहं वरदर्षभात् ।
पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ॥

Then Bali (बलिः)

इत्युक्तस्स हसन्नाह वाञ्छितः प्रतिगृह्यताम् ।
एवं सत्यान्न चलितौ वामनाय ददौ मुदा ॥

Then Vamana (वामन) increased his Form wonderfully and placing his first foot on सौमनस् शृंग of उदयाचल,

तत्र पूर्वपदं कृत्वा पुरा विष्णु स्त्रिविक्रमः ।
द्वितीयं शिखरे मेरोश्च चकार पुरुषोत्तमः ॥

Placed his second foot on the top of the Meru mountain. And then *Vamana* in the form of Vishnu asked for space to put his third foot saying:-

पदानि त्रीणि दत्तानि भूमेर्मह्यं त्वयाऽसुर ।
द्वाभ्यांक्रान्ता मही सर्वा तृतीय मुपकल्पय ॥

विप्रलब्धो ददामि ति त्वयाऽहं चाढयमानिना ।
तद्बलीकफल भुङक्ष्व निरयं कतिचित्समाः ॥

"Demon, three steps of ground were gifted by you to me; with two steps, I have covered the entire earth. Find me the space for the third step. Promising to give, you, who imagined yourself to be too wealthy, have deceived me. Therefore enjoy for a few years the fruit of this fraud, namely Hell.".

Then Bali said:-

यद्युक्तमश्लोक भवान्मयेरितं वचो व्यलीकं सुरवर्य मन्यसे ।
करोम्यृतं तन्नभवेत्प्रलम्भनं पदं तृतीयं कुरुशीर्ष्णि मे निजं ॥

"O you foremost of gods, O you of highest renown, if you consider the words I had spoken as deceitful, I will make them true; there shall be no fraud. Please place your third foot on my head", saying

बिभेमि नाहं निरयाद्दुरत्ययात् । असाधुवादाद्भृशमुद्विजे यथा ॥

"I am not afraid so much of interminable Hell, as I shudder at the infamy of falsehood."

Vishnu being pleased said:-

इन्द्रसेन महाराज याहि भो भद्रमस्तुते ।
सुतलं स्वर्गिभिःप्राथ्य ज्ञातिभिः परिवारितः ।
रक्षिष्ये सर्वतोऽहं त्वां सदा मां द्रक्ष्यसे भवान् ॥

"O great King Bali, let there be no unwelfare unto you; sorrounded by your relations, go to the *Sutala* region, prayed for by the denizens of heaven. I shall protect you from every thing. You shall be seeing me there for all time".

नित्यं द्रक्ष्यसि मां तत्र गदापाणि मवस्थितम् ॥

"You shall see Me there for all time, standing mace in hand".

[*Note.* The island of Bali which is close to the east of Java is one of the islands of what is supposed to be *Sutala* (सुतल). There the religion followed even now is pure Hinduism of the Vaishnava type.]

As regards the *North* its extent is said to be as far as the *Uttara Kuru;* and then it is said there is Somagiri, where it is said, that the Sun does not rise, but that the mountain there is self luminous and that, there live the gods Brahma, Vishnu and Shiva; and that that place is unapproachable. It is stated that this place must be directly underneath the North Pole Star (ध्रुवस्थान) and that there must be continuous day for six months: and continuous night for an equal period.

From the description of the *Southern* direction, it appears that the author first took up the Deccan India (proper) and that then he turned towards *Sunda islands* and the group of islands on tnat side. In that description the present New Guinea Island appears to have been described there as अंगारका (Angaraka) demoness' island, and that she, it is said, was Ravana's maid servant and was in the habit of catching birds flying in the sky by their shadows. It must accordingly be a Magnetic island: and the people of that island must be in the habit of catching passing ships and plundering them and then eating up the

inmates. (Cannibalism is still prevailing there). On going further to the South, it is said that there come several mountains (probably mountainous islands). And that on one of the peaks of a mountain there is the hermitage of Sage Agastya, where, it is said, there is a luminous palace of *Agastya Muni*; and that there the high roads are as wide as those in *Bhogavati*, city of Indra: and that there lives the great *Naga*, *Vasuki*. Even beyond it, it is said, there are other mountains and islands where Gandharvas live. Then there is unapproachable country where the earth ends. It is said that meritorious men live there, & that nobody can go there. And then comes the dark *Pitru Loke* (पितृलोक) which is said to be the capital of Yamaraja (यमराज). This description appears to be imaginary, just as in the North is said to be the abode of the three gods *Brahma*, *Vishnu* and *Shiva*.

[*Note* 1. On the other hand, Louis Jacolliot in his works on "India and its old traditions, philosophy and religion," afirms that "all these islands once formed two immense Countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swalloved up the two Continents, and since it had been impossible to make him give up his Captives. Alone, the mountain-peaks aad high plateaux escaped the flood. Madam Blavatsky observes in her "Isis Unveiled", Vol. I, p. 595, "This last tradition, translated by Louis Jacolliot from the Sanskrit manuuscripts, corroborates the one we have given from the 'Records of the Secret Doctrine'.

The war mentioned between the yellow and the black men, relates to a struggle between the 'Sons of God' and 'Sons of giants', or the inhabitants and magicians of the Atlantis."

Note. 2. It is curious that though during the period of Rama's **वनवास** the whole of the (*Dandakaranya*) **दण्डकारण्य** & adjoining country was inhabited by innumerable *Rishis* (Sages) who were practising austerities and performing sacrifices and that in the Janasthana (**जनस्थान**) there was a settlement of Ravana of Lanka (Australia) and his demons, and that in the Deccan there was the most powerful empire of *Vali* and *Sugriva*, still there appears in the description of places, the names of kingdoms which flourished within historic times. A natural inference therefore arises that the *Ramayana* now extant must have been composed in recent times, or that this description was (**प्रक्षिप्त**) interpolated at a later period.]

SECTION (2).

Search in the South.

The caves and dense forests of Vindhya in the South were searched very closely, but no trace of Sita could be found, (*vide Sargas* 48 & 49).

Then in course of a further search, Tara (**तार**), Angada (**अंगद**) and Hanuman (**हनुमान**) with their followers,

सर्गः ५०।

आसेदुस्तस्य शैलस्य कोटिं दक्षिणपश्चिमाम्।
तेषां तत्रैव वसतां स कालो व्यत्यवर्तत ॥३॥

(They) approached theS outh–Western edge of that mountain. By that time the period assigned to them by Sugriva expired.

गिरिजालावृतान्देशा न्मार्गित्वा दक्षिणां दिशम्।
विचिन्वत स्ततस्तत्र ददृशु र्विवृतं बिलम् ॥७॥

While searching in the Southern direction the countries covered by mouutains and forests, they saw an extensive cave, there.

[*Note.* They appear to have arrived at the *Palghat Gap* between *Dodabetta Peak* of the *Nilgiri mountain* and the *Annaimalai Peak* of the *Cardamum Hills* near *Travancore.* Beyond that Gap, (which is described in the Ramayana as the *Rikshabila*, ऋक्षबिल) to the west of it, on the Sea Coast, is the most beautiful country–side of *Kanara*, *Mangalore*, *Calicut*, *Mahe* and *Travancore.* And it appears that it was this coast–line which has been described in the Ramayana as *Maya's* country subsequently made over by Indra to nymph *Hema* हेमा, from whose name probably, the place is now known as *Mahe* माहे by the process of reversing the syllables. हेमा inverted becomes माहे, just as मरा–मरा becomes राम-राम.]

दुर्गमृक्षबिलं नाम दानवेनाभिरक्षितम्।
क्षुत्पिपासा परीताश्च श्रान्ताश्च सलिलार्थिनः॥
अवकीर्णं लतावृक्षै र्ददृशुस्ते महाबिलम् ॥८॥

It was a terrible cave protected by a *Danava* (दानव), called the *Rikshabila*: it was full of creepers and trees. Such a cave they, who were exhausted and thirsty and hungry and desirous of having water, saw.

तत्र क्रौञ्चाश्च हंसाश्च सारसाश्चापि निष्क्रमन् ।
जलार्द्राश्चक्रवाकाश्च रक्ताङ्गाः पद्मरेणुभिः ॥९॥

At that time they saw, coming out there, *Krounchas* (क्रौञ्चाः) *Hansas* (हंसाः), *Sarasas* (सारसाः) and *Chakravakas* (चक्रवाकाः)., wet with water and with bodies red with the pollen of lotuses,

ततस्तद्बिलमासाद्य सुगन्धि दुरतिक्रमम् ।
विस्मयव्यग्रमनसो बभूवु र्वानरर्षभाः ॥१०॥

Then sitting in that cave which it was difficult to cross but which was full of fragrance, the best of the *Vanaras* became partly wondering in mind and partly dejected.

संजातपरिशङ्कास्ते तद्बिलं प्लवगोत्तमाः ।
अभ्यपद्यन्त संहृष्टा स्तेजोवन्तो महाबलाः ॥११॥

They in whose mind doubt had arisen stepped inside further with pleasure.

नाना सत्त्वसमाकीर्णं दैत्येन्द्र निलयोपमम् ।
दुर्दशमिव घोरं च दुर्विगाह्यं च सर्वशः ॥१२॥

That cave was full of various kinds of animals and was like a hiding place of the Demon–King, terrible and difficult to enter on all sides. then they thinght

नूनं सलिलवानत्र कूपो वा यदि वा ह्रदः ।
तथा चेमे बिलद्वारे स्निग्धा स्तिष्ठन्ति पादपाः ॥१६॥

"Indeed there must be a well or a lake full of water here, because these wet trees are standing at the door of this cave".

इत्युक्त्वा तद्बिलं सर्वे विविशुस्तिमिरावृतम् ॥१७॥

So saying they all entered that dark cave.

ते प्रविष्टास्तु वेगेन तद्बिलं कपिकुञ्जराः ।
प्रकाशं चाभिरामं च ददृशुर्देशमुत्तमम् ॥२०॥

Those best of the monkeys entered that cave quickly, when they saw an excellent, charming and bright open country.

ततस्तं देशमागम्य सौम्यंवितिमिरंवनम् ।
ददृशुः काञ्चनान्वृक्षान्दीप्तवैश्वानर प्रभान् ॥२४॥

Then having come to that country, they saw a charming and bright forest, and golden trees of the beauty of burning fire.

स्तबकै काञ्चनै श्चित्रै रक्तै किसलयै स्तथा ।
आपीडैश्च लताभिश्च हेमाभरण भूषितान् ॥२६॥
काञ्चनानि विमानानि राजतानि तथैव च ।
तपनीय गवाक्षाणि मुक्ता जालावृतानि च ॥३०॥
हैमराजत भौमानि वैडूर्यमणिमन्ति च ।
ददृशुस्तत्रहृष्यो गृहमुख्यानि सर्वशः ॥३१॥

Those trees were looking beautiful by encircling creepers (which looked like golden ornaments), by golden bunches and tender sprouts of variegated red colours, etc.—

Ongoing further, they saw all round golden and silver *Vimanas* (Aeroplanes) with air holes adorned with gold and rows of pearls and also gold, silver and diamond-floored big houses.

पुष्पितान्फलिनो वृक्षान्प्रवाल मणिसंनिभान् ॥३२॥

They also saw trees bearing flowers and fruits, resembling corals and diamonds.

काञ्चन भ्रमरांश्चैव मधूनि च समन्ततः ॥३२॥

And all round golden wasps and honey.

मणिकाञ्चन चित्राणि शयनान्यासनानि च।
विविधानि विशालानि ददृशुस्ते समन्ततः ॥३३॥

And also several large beds and seats set with variegated diamonds set in gold.

दिव्यानामम्बराणां च महार्हाणां च संचयान्।
कम्बलानां च चित्राणामजिनानां च संचयान् ॥३५॥

And a number of collections of celestial clothes of great value and of blankets and wonderful skins of animals.

There they saw an old female ascetic, luminous and wearing the skin of a black antelope.

Hanuman questioned her:-

पप्रच्छ का त्वं भवनं बिलं च रत्नानिचेमानि वदस्व कस्य ॥४०॥

"Please tell us who are you and whose are this cave and these diamonds" ?

and *Rishyamuka* mountain are said to be close to *Sabari* **शबरी**: so they too must be there (to the north of the mouth of the Godavari river). This place is exactly south of Ayodhya. That was the real and safest way of the **पाताल तल वासिनः** (Ravana and his demons) to visit, through **सुन्द** Islands, the Northern Hemisphere and establish a **राक्षस** colony in *Janasthana* (**जनस्थान**) and trouble the sages living there and in the *Dandakaranya*, to the north of which there was the most powerful kingdom of *Ayodhya*, and to the South of which was the powerful Empire of *Sugriva*.]

स्वस्ति वोऽस्तु गमिष्यामि भवनं वानरर्षभाः ।
इत्युक्त्वा तद्बिलं श्रीमत्प्रविवेष स्वयंप्रभा ॥३२॥

"May it be well with you: I will now go back to my house, O Best of Monkeys". So saying **स्वयंप्रभा** entered back into that prosperous cave.

सर्गः ५३ ।

ततस्ते ददृशु र्घोरं सागरं वरुणालयम् ।
अपारमभिगर्जन्तं घोरैरूर्मिभिरावृतम् ॥१॥

Then they saw that terrible ocean, endless, roaring, and covered with terrible waves.

[*Note.* This must be the Bay of Bengal and down below, the Vast Indian Ocean]

Then they thought of **प्रायोपवेशनं** (fasting unto death)

विन्ध्यस्य तु गिरेः पादे संप्रपुष्पितपादपे ।
उपविश्य महात्मान श्चिन्तामापेदिरे तदा ॥३॥

They sat at the foot of the *Vindhyagiri* and were absorbed in anxiety. And they at last said:–

इहैव सीतामन्विष्य प्रवृत्तिमुपलभ्य वा ।
नोचेद्गच्छाम तं वीरं गमिष्यामो यमक्षयम् ॥२४॥

If here and here, after having searched for Sita or having obtained her tidings, we do not go back to that **वीर** Warrior Sugriva, we shall go to destruction by death.

Then Tara (**तार**) suggested to go back to the **बिल** where they thought they would be safe from Sugriva and Rama & Indra also.

सर्गः ५४ ।

Hanuman advised *Angada* to go back to Sugriva without fear.

सर्गः ५५ ।

But Angada said:– "I would not rely on Sugriva. He would take my life".

अहं वः प्रतिजानामि न गमिष्याम्यहं पुरीम् ।
इहैव प्रायमासिष्ये श्रेयो मरणमेव मे ॥१२॥

"I swear in your presence that I will not go back to the city. I will here fast unto death: it is better for me to die."

तद्वाक्यं वालिपुत्रस्य विज्ञाय प्लवगर्षभाः ।
उपस्पृश्योदकं सर्वे प्राङ्मुखाः समुपाविशन् ॥१९॥

All the monkeys having known that desire of

Angada sat facing the east, after having touched (sworn by) water.

दक्षिणाग्रेषु दर्भेषु उदक्तीरं समाश्रिताः ।
मुमूर्षवो हरिश्रेष्ठा एतत्क्षममिति स्म ह ॥२०॥

Those best monkeys being desirous of ending their lives, having sat on the northern shore of the sea, on seats of दर्भ grass whose (अग्र) top parts were kept towards the south, resolved to die.

सर्गः ५६ ।

उपविष्टास्तु ते सर्वे यस्मिन्प्रायं गिरिस्थले ।
हरयो गृध्रराजश्च तं देशमुपचक्रमे ॥१॥
संपाति र्नाम नाम्नातु चिरजीवी विहंगमः ।
भ्राता जटायुषः श्रीमान् विख्यातबलपौरुषः ॥२॥
कंदरादभिनिष्क्रम्य स विन्ध्यस्य महागिरेः ।
उपविष्टान्हरीन्दृष्ट्वा हृष्टात्मा गिरमब्रवीत् ॥३॥

At that mountain place where all these monkeys sat for प्रायोपवेशनं, a (गृध्रराज) king of vultures came up. He was by name *Sampati*: he was a long-lived bird, brother of (जटायु) *Jatayu* of renowned valour and strength. He came out of a cave of the great Vindhya mountain and being pleased at the sight of those monkeys, spoke these words.

Sampati thought he had got a good food in he monkeys. So Angada said to Hanuman how every one in this world including Jatayu (जटायु) had been ready to help Rama against Ravana, by giving up his life, while this old valture was thinking of taking their lives and eating them up.

Hearing the death of his brother *Jatayu* (जटायु), Sampati (संपाति) was overpowered with grief and questioned Angada (अंगद) how Jatayu sided with Rama and met with his death.

[*Note.* Cf. सर्गः ६० । श्लो ४ अने ७ ।

अस्य विन्ध्यस्य शिखरे पतितोऽस्मि पुरा वने ।
सूर्यताप परीताङ्गो निर्दग्धः सूर्यरश्मिभिः ॥८॥

I have fallen formerly on the top of this Vindhya mountain in a forest. My limbs have been burnt by the Sun-rays. So I am of afflicted limbs.

Then looking round and regaining senses,

दक्षिणोदधेस्तीरे विन्ध्योऽयमिति निश्चतः ॥७॥

I found without doubt that this is Vindhya situated on the shore of the Southern Ocean, *i. e.* the Bay of Bengal and down below, the vest Indian Ocean. It could not be a peak near Cape Comorin, which is the Southern extrenity of सह्याद्रि mountain, not of the Vindya mountain. सह्य should not be confounded with विन्ध्य. विन्ध्य extends from West to East: while सह्य from North to South.

सर्गः ५७ ।

Angada narrated that event.

सर्गः ५८ ।

Sampati narrated how (जटायु) fell in *Janasthana* and how he fell on a peak of the Vindhya mountain.

सर्गः ५१ ।

तापसी हनूमन्तं प्रत्युवाच

The female ascetic replied to Hanuman:–

मयो नाम महातेजा मायावी वानरर्षभ ।
तेनेदं निर्मितं सर्वं मायया काञ्चनं वनम् ॥१०॥
पुरा दानवमुख्यानां विश्वकर्मा बभूवह ।
येनेदं काञ्चनं दिव्यं निर्मितं भवनोत्तमम् ॥११॥

This whole of the golden forest has been created by his art, by the very illustrious magician (artisan) *Maya* who was the *Vishvakarma* (artisan) of the demon chiefs.

He has also made this excellent house, golden and lustrous.

सतु वर्षसहस्राणि तपस्तप्त्वा महद्वने ।
पितामहाद्वरं लेभे सर्वमोषनसं धनम् ॥

He having performed severe austerity for thousands of years had obtained from Brahma a boon in the form of **ओषनसं धनं** (knowledge of architecture of the demon–**गुरु** *Shukracharya*).

विधाय सर्वं बलवान्सर्वकामेश्वर स्तदा ।
उवास सुखितः कालं कंचिदस्मिन्महावने ॥१३॥

That powerful being, having done all that, lived in this big forest in ease for some time.

तमप्सरसि हेमायां सक्तं दानवपुंगवम् ।
विक्रम्यैवाशनिं गृह्य जघानेशः पुरंदरः ॥१४॥

As he was found addicted to nymph Hema हेमा, *Purandara* पुरंदर (Indra) overpowered him and taking Ashani अशनि (a missile throwing rays of elctricity) killed him.

इदं च ब्रह्मणा दत्तं हेमायै वनमुत्तमम् ।
शाश्वतः कामभोगश्च गृहं चेदं हिरण्मयम् ॥१५॥

Then Brahma gave to Hema हेमा this excellent forest, perpetual pleasure of the senses, and this golden house.

दुहिता मेरु सावर्णे रहं तस्याः स्वयंप्रभा ।
इदं रक्षामि भवनं हेमायाः वानरोत्तम ॥१६॥
मम प्रियसखी हेमा नृत्तगीतविशारदा ।
तया दत्तवरा चास्मि रक्षामि भवनं महत् ॥१७॥

I am daughter of *Meru Savarni* मेरु सावर्णिः; I am guarding this house of Hema हेमा, who is my best friend and who is expert in dancing and music. She has given me a boon; so I am guarding this big house.

Then Swayamprabha स्वयंप्रभा questioned Hanuman हनुमान् the purpose of his journey.

Hanuman repied:– "We are on the search of of Sita, having been directed by Sugriva".

सर्गः ५२ ।

अगस्त्यचरितां माशां दक्षिणां यमरक्षिताम् ।
सहैभि र्वानरैर्मुख्यै रङ्गदप्रमुखै र्वयम् ॥७॥
रावणं सहिताः सर्वे राक्षसं कामरूपिणम् ।
सीतया सह वैदेह्या मार्गध्वमिति चोदिताः ॥८॥

We have been directed to search out *Ravana* (who is **कामरूपी राक्षस**) together with Sita **(सीता)** in the southern direction traversed by (Agastya) **अगस्त्य** and guarded by **यम** (Yama.)

विचित्य तु वनं सर्वे समग्रां दक्षिणां दिशम् ।
वयं बुभुक्षिताः सर्वे वृक्षमूलमुपाश्रिताः ॥९॥

Having searched the forest of the whole southern direction, we felt hungry; and so we took rest at the foot of these trees.

"Travelling like that, dejected in mind, we saw a cave **बिल**, where we entered under the expectation of rest & food. Fortunately you have given us both; please now tell us how we should return your obligation." She replied that no such formality was necessary and added that they should deem themselves fortunate if they could go back out of the **बिल** (cave) alive. And she undertook to get them back. Then she asked them to close their eyes. And

वानरास्तु महात्मानो हस्तरुद्धमुखास्तदा ।

The *Vanaras* covered their faces with their hands; and in a moment

निमेषान्तरमात्रेण बिलादुत्तारितास्तया ॥२९॥

Swayamprabha put them outside the cave. And then she pacified them and said:–

एष विन्ध्यो गिरिः श्रीमान्नानाद्रुमलतायुतः ॥
एष प्रस्रवणः शैलः सागरोऽयं महोदधिः ॥३१॥

Here is the beautiful *Vindhyagiri* (**विन्ध्यगिरि**) covered by various trees and creepers; this is *Prasravana* (**प्रसवणगिरि**) mountain: and this is **महोदधिः सागरः** (the great ocean).

[*Note.* It is said that *Swayamprabha* by her magic power, in a moment, put the monkeys outside the *Riksha Bila* **ऋक्षबिल** aud Hema's beautiful country: and placed them some where near Rama's **प्रसवणगिरि**. It appears that the *Vanaras* went to the South (**अगस्त्य चरितामाशां दक्षिणां यमरक्षिताम्**) through the Deccan plateau which is now occupied by Hyderabad, Madras and Mysore countries; then they entered the the *Palghat Gap* near Travancore, went to the Sea coast country of Calicut, Mahe, Karwar and Goa, where **स्वयंप्रभा** met them. And that from there **स्वयंप्रभा** instead of taking them back by the *Palghat Gap*, took them by the shorter Sea Coast route through *Konkan Patti* and soon left them to their surprise somewhere near **पञ्चवटी** and **प्रस्रवणगिरि** of Rama, *i. e.* **विन्ध्यगिरि**. This is described as **स्वयंप्रभा**'s magic power.

This must be some-where near the South Eastern end of the Vindhya Mountains (proper) which include the Satpura and Ajanta lines,-(but not the **सह्याद्रि** mountains which extend from North to South)-somewhere near Nimgiri **निमगिरि** mountain between Jagannathpuri to the North and Vizagapattam to the south. The recognised maps of India show **महेन्द्रगिरि** there; and near it we find the river *Sabari* (**शबरी**) which rises somewhere near this mountain and meets the Godavari to the South. The *Pampa* lake

[*Note.* Cf. सर्ग ६१। श्लो. १४–१६।

जटायु र्मामनापृच्छ्य निपपात महीं ततः।
तं दृष्ट्वा तूर्णमाकाशादात्मानं मुक्तवानहं ॥१४॥
पक्षाभ्यां च मया गुप्तो जटायुर्न प्रदह्यत।
प्रमादात्तत्र निर्दग्धः पतन्वायुपथाद्दहम् ॥१५॥
आशङ्के तं निपतितं जनस्थाने जटायुषम्।
अहं तु पतितो विन्ध्ये दग्धपक्षो जडीकृतः ॥१६॥

Jatayu fell on the earth. Seeing that, I also fell down from the sky. Jatayu did not get burnt as he was proteced by my wings. But I was burnt by mistake and fell down from the sky–route. I suspect Jatayu to have fallen in the Janasthana (जनस्थान): and I fell on Vindhya mountain with burnt wings and stupefied.]

Angada then asked Sampati:–

जटायुषो यदि भ्राता श्रुतं ते गदितं मया।
आख्याहि यदि जानासि निलयं तस्य रक्षसः ॥९॥

I have heard what you have said. If you are brother of Jatayu, then tell us the residence of that demon if you know it.

Sampati replied:-

जानामि वारुणं लोकां त्विष्णो स्त्रैविक्रमानपि।
देवासुर विमर्दांश्च ह्यमृतस्य विमन्थनम् ॥१३॥

I know Varuna (वारुण) Loke (लोक), Vishnu's (विष्णोः) *Trivikrama Loke* त्रिविक्रमलोक, Devas' and Asuras' (देव असुर) Wars and the churning of the nectar.

तरुणी रूपसंपन्ना सर्वाभरणभूषिता ।
ह्रियमाणा मया दृष्टा रावणेन दुरात्मना ॥१५॥

I have seen the youthful woman, beautiful in form, adorned in all the ornamenta, being carried away by Ravana.

क्रोशन्ती रामरामेति लक्ष्मणेति च भामिनी ।
भूषणान्यपविध्यन्ती गात्राणि च विधून्वती ॥१६॥

She was crying "Rama, Rama & Lakshmana," tearing off her ornaments, and trying to extricate her limbs from his grasp.

श्रूयतां मे कथयतो निलयं तस्य रक्षसः ॥१८॥

You please hear me who am telling you the abode of that Rakshasa.

पुत्रो विश्रवसः साक्षाद्भ्राता वैश्रवणस्य च ।
अध्यास्ते नगरीं लङ्कां रावणो नाम राक्षसः ॥१९॥

He is the son of Vishravas (विश्रवस्) and bother of Vaishravana (वैश्रवण=कुबेर); he lives in Lanka (लङ्का). His name is Demon Ravana (रावण.)

इतो द्वीपे समुद्रस्य संपूर्णे शतयोजने ।
तस्मिल्लङ्कापुरी रम्या निर्मिता विश्वकर्मणा ॥२०॥

At full one hundred Yojanas from here in an island of the Sea, there is the charming Lanka (लङ्का) city built by *Vishvakarma*.

तस्यां वसति वैदेही दीना कौशेयवासिनी ।
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता ॥२२॥

There Vaidehi lives, meek, wearing silk garments. She is a captive in Ravana's (अन्तःपुर) harem; and she is well guarded by demonesses.

जनकस्यात्मजां राज्ञस्तत्र द्रक्ष्यथ मैथिलीम् ।
ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ॥२३॥

I can see by my ज्ञान चक्षु (eyes of knowledge) that you will meet Maithili daughter of King Janaka there; and after meeting her you will return here.

इहस्थोऽहं प्रपश्यामि रावणं जानकीं तथा ।
अस्माकमपि सौपर्णं दिव्यं चक्षुर्बलं तथा ॥

Standing here, I can see Ravana (रावण) and Janaki. We and Garuda have got celestial vision.

उपायो दृश्यतां कश्चिल्लङ्घने लवणाम्भसः ।
अधिगम्यतु वैदेहीं समृद्धार्था गमिष्यथ ॥३१॥

Find out a way to cross the ocean: and having obtained Vaidehi, you will return with your object achieved.

सर्गः ५९

Sampati on being questioned further as to whether any body else had seen her being carrried away, said:–

"My son Suparshva (सुपार्श्व) supports me by food in time.

He told me:–

अहं तात यथाकालमामिषार्थी खमाप्लुतः ।
महेन्द्रस्य गिरेर्द्वारि मावृत्य च समाश्रितः ॥१२॥

'O Father, I was flying in the sky for flesh at the proper time and was stopping, standing at the entrance of Mahendra Giri'.

तत्र कश्चिन्मया दृष्टः सूर्योदयसमप्रभाम् ।
स्त्रियमादाय गच्छन्वै भिन्नाञ्जनचयोपमः ॥१४॥

There I saw some one of the similarity of Collyriun (extremely dark) going, carrying with him a woman as bright as the light of the rising Sun.

सोऽहमभ्यवहारार्थी तौ दृष्ट्वा कृतनिश्चयः ।
तेन साम्ना विनीतेन पन्थानमनुयाचितः ॥१५॥

Having seen them I who was desirous of getting food, resolved (to attack them), but I was requested by him by soft words to let them go.

नहि सामोपपन्नानां प्रहर्ता विद्यते भुवि ।
नीचेष्वपि जनः कश्चित्किमङ्ग बत मद्विधः ॥१६॥

On this earth there is no one however mean, who takes the life of the other who approaches with soft words. What to say of people like me.

स च मे रावणो राजा रक्षसां प्रतिवेदितः ।
पश्यन्दाशरथेर्भार्यां रामस्य जनकात्मजाम् ॥१९॥

I was informed (by the sages) that he was Ravana, King of the demons and that the woman seen by me was Rama's wife and Janaka's daughter.

भ्रष्टाभरणकौशेयां शोकवेगपराजिताम् ।
रामलक्ष्मणयोर्नाम क्रोशन्तीं मुक्तमूर्धजाम् ॥२०॥

Her ornaments and garments had been disordered as she was helpless by sorrow: and she was crying hoarsely the names of Rama and Lakshmana.'

Suparshva said so to me. I will render all possible service which unfortunately will be by lips only.

It is true (दशग्रीव) Dashagriva is endowed with lustre and strength: but

भवतां तु समर्थानां न किंचिदपि दुष्करम् ॥२७॥
तदलं कालसङ्गेन क्रियतां बुद्धिनिश्चयः ।
नहि कर्मसु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥२८॥

Nothing is impossible for you who are Powerful. So enough of waste of time now. Make up your mind. Intelligent people like you do not linger on in the performance of their duty."

निशाकर (Nishakara) who was residing at the foot of this peak, had asked Sampati (संपाति) to show the way to Lanka to the रामदूतान् (the messengers of Rama); and said that "then you will regain your wings".

एष्यन्ति प्रेषितास्तत्र रामदूताः प्लवंगमाः ।
आख्येया रामर्माहषी त्वया तेभ्यो विहंगम ॥९१॥
देशकालौ प्रतीक्षस्व पक्षौ त्वं प्रतिपत्स्यसे ॥९२॥

"The messengers of Rama, the Fliers, being sent by you will go there. O Bird, You should say that Sita is there: and then wait watching time and place: and you will regain your wings."

सर्ग ६३

इत्युक्त्वा तान्हरीन्सर्वा न्संपातिः पतगोत्तमः ।
उत्पपात गिरेः शृङ्गा ज्जिज्ञासुः खगमो गतिम् ॥१३॥

Having said so to all the monkeys, that best Bird Sampati flew from the peak of the mountain, desirous of knowing whether he had regained his original power of flying.

तस्य तद्वचनं श्रुत्वा प्रतिसंहृष्टमानसाः ।
बभूवु र्हरिशार्दूला विक्रमाय्युदयोन्मुखाः ॥१४॥

Having heard these words of his, the best of the Monkeys became pleased and ready to perform the exploit.

अथ पवन समान विक्रमाः प्लवगवराः प्रतिलब्ध पौरुषाः ।
अभिजिदभिमुखां दिशं ययुर्जनकसुतापरिमार्गणोन्मुखाः।१५

Now these best प्लवगाः (jumpers), brave like the Wind, having regained their manliness, went in the direction अभिजिदभिमुखां दिशं (Opposite to the *Abhijit* Constellation), desirous of searching out Sita.

[*Note.* 1. "अभिजिदभिमुखां दिशं" means the direction opposite the अभिजित् constellation. That direction is not due South, but is inclined at an angle of about 15 to 20 degrees towards the East. And this direction from near Vizagapattam (near which there is the mountain Mahendragiri) will pass exactly over Andaman & Nicobar Islands, Malacca Strait, and Sumatra and Java islands and lead to Australia, where, presumably was Ravana's *Lanka*.

Note 2. The time when हनुमान् flew to Lanka has been thus stated by महर्षि अग्निवेश of Benares in his रामायण समयादर्शः-

ऋक्षेशो नलनीलमारुति मुखा स्तैरन्वितश्चाङ्गदं ।
कृत्वेश दशकोटि वानर चमूर्याम्यां दिशि प्रेरिताः॥
सीतालोकन तत्परः सुनिपुणर्मासावधि लँङ्घतः ।
प्राप्तास्ते हरयो महेन्द्रमचलं तीरेम्बुराशेस्ततः ॥४९॥

Then Sugriva sent Angada, having made him lord of the Army of 10 Cores, with नल, नील & मारुति as Commanders, to the South in search of Sita. But in doing so they passed the limit of one month and then they reached *Mahendragiri* on the Sea-shore.

(*Note.* This Sea-shore must be near Vizagapattom, not near Cape Comorin as already shown.)

त्यक्तुं जीवित मात्मनः कुशचये प्रायोपवेशं स्थिता ।
संपाति र्विहगोत्तम स्वधिगत स्तत्रैव तैर्वानरै ।
लंकेशोपवने तदा निवसती सीता हरीणाम्पुरो ।
मासे तेन निवेदिता च दशमे मार्गे दशम्यां तिथौ ॥५०॥

While they were sitting there to end their lives by प्रायोपवेशं, संपाति (the excellent bird) met them there and in the teuth month (of सीता हरण) *i. e.* on the 10th. date of the month of मार्गशीर्ष he disclosed to them that Sita was kept confined in the Garden of the Lord of Lanka (रावण).

सन्ध्यायां हरिवासरे हरिसुतो हत्वान्तरायान्पथि ।
पायोधेःशत योजनान्तरपयो ह्युल्लंघ्य लङ्कां गतः ॥
कृत्वासूक्ष्म मदृष्यरूपम सुरैरालोक्य रात्रौपुरीं ।
पाश्चात्ये प्रहरे ददर्श हनुमान् तस्मिन्वने जानकीम्॥५१॥

On the evening of Margashirsha Shukla 11th. हनुमान् reached लङ्का having overcome all obstacles; and he having assumed a very small form, searched for Sita all night in the city of लङ्का and at last met Sita in the last प्रहर of that night.]

SECTION (3)

The direction opposite the Abhijit Constellation, and the Sunda & Australia & other adjoining Islands.

(a) अभिजिदभिमुखां दिशं (The direction opposite the *Abhijit* constellation):-

From the description of the ऋक्ष बिल given in Valmiki's Ramayana and shown in some detail in the foregoing section, it appears that it was a narrow passage between two mountains situated in the south Western direction of the South-Western (सह्याद्रि) extension down below the Vindhya mountains. This was most probably the "*Palghat Gap*" which is situated between the Nilgiri mountain to the North and the Anaimalai Hills & the Cardamon Hills to the south, and passing through which, when we go to the West, we reach the most beautiful Western Coast-line country close to Mysore & Coorg and going northward we reach the districts of Kanara & Goa, and going Southward we reach Travancore. It is significant that at present there is the French port of माहे there. And it is for consider-

ation if माहे inverted was not the हेमा *Apsara* to whom the beautiful country, where *Maya Danava* had used all his skill of art, was made over by Brahma. If so, there could be no doubt that this was the place where स्वयंप्रभा met हनुमान् & अङ्गद & their soldiers; & this inference is further confirmed by the legend that स्वयंप्रभा asked the visitors to shut their eyes & that as soon as they did so, they were at once relegated to the प्रसवण गिरि of the विन्ध्य mountain, where Rama & Sugriva were residing. Does this not mean that they were taken further north by the Konkan Coast-line and brought back to *Nasik* (or पञ्चवटी) the प्रस्रवण peak of the Vindya mountain ? If that was so, naturally they would have been surprised to find themselves back to or so near the place from where they had started in search to the south by the mainland of the southern plateau of the Deccan. And so the poet has figurately described this sensational incident as the magic of स्वयंप्रभा. The महोदधि-सागर close to the south of the mountain could not have been Cape Comorin, but one close to the South Eastern extremity of the विन्ध्य, सातपुडा and अजंटा mountains collectively called the विन्ध्यगिरि, somewhere near the निमगिरि mountain, the position of which is exactly to the south of *Ayodhya*, where the present महेन्द्रगिरि and the river *Sabari* are, the river *Sabari* meeting the गोदावरि river between *Bhadraskalam* and *Rajamahenndry* near port *Vizagapatam.*

It was somewhere here that गृध्र संपाति met अङ्गद & हनुमान् & his soldiers, when the latter had been contemplating प्रायोपवेशनम् (fast unto death) on the sea

coast, sitting on a hill. It was संपाति who practically told them that their search in the due south of India & near the ऋक्ष बिल (western coast line of India) was altogether mistaken, & that the real direction where रावण was residing was अभिजिदभिमुखां दिशं (the direction that was inclined at an angle of about 15° or 20° *east* of *due south* from the place where they were talking.)

It is said that हनुमान् accordingly ascended the महेन्द्रगिरि and jumped off by the air-route. This mountain must be no other than the one bearing that name which is situated between the rivers महा नदी & गोदावरि in the गंजाम district, which is about 100 miles to the north of Vizagapatam & about the same distance to the south of Jagannathpuri & which is on the sea-coast of the Bay of Bengal. It is 4920 ft. above the sea-level. Hanuman flew from that place in the direction opposite the अभिजित् constellation, *i. e.* at an angle of about 20°east of due south.

I have said that that direction is inclined at an angle of about 20° east of due south. My reasons for this opinion are:-

In the Hindu *Jyotisha Siddhanta Granthas* the constellation of अश्विनी is taken as the first constellation of the Zodiac. This means that अश्विनी's position in the sky is just close to the north of the Celestial Equator that is the point where the first sign (राशि) मेष begins. Each राशि comprises $2\frac{1}{4}$ constellations. The first six राशिs are above (*i. e.* to the north of) this Celestial Equator; and the other six राशिs are below

(*i. e.* to the south of it). The point where **धनराशि** ends and **मकरराशि** begins is considered to be the remotest southern point. (In other words that is *due south*). This point is in constellation **उत्तराषाढा** & it begins immediaiately after one-fourth portion of **उत्तराषाढा** ends. The remaining three-fourth portion of **उत्तराषाढा** is not due south, but is inclined a little to the north towards the East. The next constellation is **अभिजित्** and its position is between **उत्तराषाढा** and **श्रवण** (it being the 22nd constellation according to **सिद्धान्त ग्रन्थाः**). Generally it is omitted in the calcuations, as its position in the sky is about 61° north of the equatorial line. It is star "*Vega*" in the constellation "*Lyra*" (*vide* map No V.). But if a straight line is drawn connecting the North Pole with it & that straight line is prodnced towards the Ecliptic, then that line falls between **उत्तराषाढा** and **श्रवण**. This straight line makes an angle of about 20° towards the East from due south (vide map No. V). This straight line in the sky points to the Sonthern constellation "*Corona Australia*," which falls in the latitude of Australia. The map No. V. points out this very clearly. (This map is to be held over the head of the observer who has to face to the South).

Due to the "Precession of the Equinoxes" the point, where the celestial equator of the Earth cuts the Ecliptic, recedes by about 50 seconds every year. This means that at the end of every 25000 years nearly, that point returns to the same position. [The **ध्रुव** (North Pole) point is therefore not steady. It too goes on changing in a circle. That circle is

shown in Map No. V. The next ध्रुव points are likely to fall some where near the constallations of हंस and अभिजित् in due course of time.] The seasons also go on making continuous changes, due to this, though this is imperceptible from year to year. According to ग्रहलाघवी पञ्चाङ्ग, the winter-solstice (which is confounded with मकर संक्रान्ति) falls on or about 14th January; while truly, according to English Almanacs, it falls on 21st or 22nd December at present. It will be thus seen that this point has receded about 23° during the last 1600 or 1700 years. This will mean that the "अभिजिदभिमुखा दिक्" at present makes twice as large an angle to the east from due south, as it made according to the principle adopted in the ग्रहलाघवी पञ्चाङ्ग, which was recognised in the then prevailing ज्योतिष सिद्धान्त ग्रन्थाः. It is therefore also clear that the author of वाल्मिकी रामायण has adopted that principle, disregarding the receding motion of the equinoxes & the solstices.

संपाति accordingly is said to have advisedहनुमान् & others to go into the direction, not due south, but inclined from it towards the east at an angle of about 20° This line exactly takes us to *Australia*, *via* the *Andaman-Nicobar* and *Sunda* Islands. And संपाति meant to say that सीता had been confined in रावण's लङ्का in *Australia*.

Some learned men believe that the Cardamon Hills are the मलयगिरि and that the महेन्द्रगिरि referred to in the रामायण was a peak of that mountain. But as already shown by me, that spot was the country

of *Hema*; which was reached through the **ऋक्षबिल.** **स्वयंप्रभा** has clearly said that that country belonged to *Hema Apsara*, not to Ravana & that the search party had missed their way; & advising them to go back, placed them back near their **प्रस्रवणगिरि**, (from where they had started on a search in the Deccan plateau) and showed them the great southern ocean which could not have been near cape Comorin but near *Vizagapatam* in the Bay of Bengal, which is the *south* coast of the sea from *Ayodhya*. **संपाति** met them there *i. e.* on a peak of the **विन्ध्यगिरि** proper as said by **संपाति:-**

आशङ्के तं निपतितं, जनस्थाने जटायुषं ।
अहं तु पतितो विन्ध्ये, दग्धपक्षो जडीकृतः ॥
अस्य विन्ध्यस्य शिखरे पतितोऽस्मि पुरा वने ।
सूर्यताप परीताङ्गो निर्दग्धः सूर्यरश्मिभिः ॥

not on a peak of the extreme South-Western edge of the **सह्याद्रि** mountain near Cape Comorin. And according to **संपाति**'s advice, Hanuman becomes ready to jump over the sea of 100 **योजन**'s (about 800 to 1000 miles) towards *Sunda Islands*. Moreover towards due South or the South-Western side of India, there is no island or continent like the one where the Ravana's magnanimous Lanka was said to be. *Hence it appears improbable that Hanuman jumped to the south from somewhere near Cape Comorin.*

Again to the south & round about that country there was the powerful empire of such brave kings like **वालि** & **सुग्रीव**. Had Sita been confined in the present *Ceylon*, which is so close the Deccan, or in an island

to its further South, these powerful monarchs could not have been unaware of it. And the fact that **सुग्रीव** sends out emissaries round the whole world in all the four directions also proves that the *Lanka* of Ravana was not in the Northern Hemisphere, but was in the **पाताल** (Netherlands) in the Southern Hemisphere. And such a vast Island-continent cannot be found on that side, except Australia, which was sorrounded by inpregnable ocean and was most difficult to be known or approached by persons living in the Northern Hemisphere.

There thus seems to be ample materials for drawing the conclusion that Hanuman jumped from the *Mahendragiri* near *Vizagapatam*, in the direction of the *Sunda Islands*, *via Andaman-Nicobar Islands*, & finally reached the Lanka of Austrelia.

महेन्द्रगिरि is shown at the following three places in some maps:-

(1) Near Jgannath Puri & Viagapatam.

(2) Near Madras.

(3) Near Nilgiri.

To the South of the Godavri River, there was the most powerful kingdom of *Sugriva*. Rama had been residing at *Panchvati* near *Nasik* after having crossed the several hills & forests of *Dandakaranya*. *Janasthana* to the East-South-East of the Dandakaranya was a powerful settlement of Ravana. The river *Sabari* is to the north of the Godavari & meets it. **शबरी** (the devotee of **राम**) must be residing there.

पंपासर and ऋष्यमूक mountain must also be somewhere near that place. It was at the ऋष्यमूक् mountain that सुग्रीव was residing to avoid being molested at the hands of his brother वालि, as due to मतङ्गऋषि's curse वालि could not tread within its limits for fear of losing his head. Some place ऋष्यमूक् mountain in the Mysore State; but it ought to be a place at a respectable distance from वालि's prowess, and so beyond the vast गोदावरि river to the North. Moreover it seems improbable that रावण while carrying away सीता would pass through the kingdom of वालि, when there was another easier passage which passed through or close to his own settlement in जनस्थान & by which he could run away unopposed. In none of the *modern* Georaphies do we find महेन्द्रगिरि placed near Madras or near Travancore or Nilgiri. In Kalidas' Raghnvansha, Sarga 4th, Raghu's conquest of all the directions is described. There also we come across only one महेन्द्रगिरि and it is said to have been situated in कलिङ्गदेश near *Jagannathpuri*. In the conquest of the Kingdoms in the east, in shloka 35 the kings of ब्रह्मदेश and in shloka 36 the kings of बंग are said to have been first subdued. Then in shloka 38 the river कपिशा is crossed and Raghu is said to have marched towards कलिङ्गदेश where mountain महेन्द्र is said to have been situated; and the land of महेन्द्र, it is said, was also subdued (*vide* shloka 43). Then Raghu is said to have marched along the sea-Coasts etc. in the Deccan (proper) where no महेन्द्रगिरि appears. (*vide* shlokas 44 to 59). The only conclusion therefore is that it was the same mountain that has been shown in Modern Geographies as that near *Vizagapatam* & *Jagannathpuri*.

The only doubt that arises in so locating **महेन्द्रगिरि** is, if that was so, (1) why has the poet in **सर्ग** 41 of **किष्किधाकाण्ड** shown the location of **महेन्द्रगिरि** as somewhere near or at the place where the present Lanka (Ceylon) stands, and (2) why is the description of the march of Sugriva's army in Chapter 4 of the **युद्धकाण्ड** silent as to how it it reached the Malay Peninsula from *Mahendragiri* near Vizagapatam, before taking advantage of the existing bridge–like passage *via* Sumatra, Java, Bali and other islands, to reach Australia, by filling in, the gaps between those islands. It is said that in India, going south after leaving Godavari, you come to **आन्ध्र, पुण्ड्र, चोल, पाण्डय, केरल** countries & **अयोमुख पर्वत** (which most probatly was the Doddabeta peak of Nilgiri mountain, near **ऋक्ष बिल** & which according to the geologists, is the oldest existing land) which has been described as:–

पर्वतोधातुमण्डितः । विचित्र शिखरः श्रीमांश्चित्र
पुष्पित काननः । सुचन्दन वनोद्देशो ॥१४॥

It is stated that leaving this, after having bowed to *Agastya* on the bank of the river *Cauvery* and having crossed **ताम्रपर्णि** river & having left **पाण्डयदेश**, you will come to *Mahendragiri* on the coast of the salt sea, & that at that place formerly there was a deep and dangerous estuary full of spirals which appeared furious, & that the great sage **अगस्त्य** for the benefit of mankind filled it up by placing **महेन्द्र** mountain there; & that up to now one part of that mountain is under the ocean & that that best of the mountains is of gold & that near its foot there are

beautiful trees; & that even above, it is adorned by beautiful flower-bearing trees; & that in its forests, sages, yakshas, nymphs, & demigods (सिद्धाः and चारणाः) are enjoying themselves & that on festive days Indra always attends there. Leaving this mountain, beyond it on the opposite coast, there is an extensive island of 100 yojanas in extent which is self luminous; that is the abode of रावण. And it is suggested that the people going there should at the time of crossing this ocean, be on their guard as against अंगारका the demon maid-servant of रावण. Unless this description is considered to be a subsequent interpolation as appears probable from the mention of recent names of the countries in the South, it can be taken as the poet's inconsistent attempt to locate महेन्द्रगिरि at or near the place where the present Ceylon is, and रावण's लङ्का near the Equator, where 77° E. Longitudinal line cuts it as suggested by Mr Saram Rangachariar. And the silence as to the way by which Sugriva's army reached the Malaya Peninsula may be due to the fact that most of that army poured down from Russia and China direct to the Malaya Peninsula, as also some of it went there from महेन्द्रगिरि in India possibly through Kalinga, Bengal and Burma by land.

But on carefully considering the description of the Air-route followed by हनुमान् given in the first सर्ग of the सुन्दर काण्ड, we feel sure that that road could never have been either of the two roads, one going south east from Ceylon to Perth or Freemantle (3120 miles long) and the other going south west from Ceylon to Mauritius (2094 miles long) & then

going to Durban (1522 miles more). Nor could that road have been the one leading to *Laccadiv* or *Maldiv*, which are moreover *Coral* Islands, not tops of mountains sunk into the sea as *Andaman* & *Nicobar* are: *vide* Morrison's "Our World", pp. 185 & 188–189. Again Laccadiv & Maldiv are very near India; they are not 100 yojanas distant as Andaman & Nicobar are. And if Ravana's Lanka was situated at about the point where the 77° E. Longitudal line crosses the Equator, *i. e.* due South of Ceylon, how is it that there is no trace of a submerged Island or Continent there or of a bridge of 100 *Yojanas* length ?

On all these considerations, Mahendragiri near Jagannathpuri appears to be the **महेन्द्रगिरि**, and Andaman & Nicobar appear to be the **मैनाकपर्वत**, referred to in the **सुन्दरकाण्ड**.

In this connection it will be interesting to bear in mind some of the passages given below from Chapter 67 of **किष्किन्धा काण्ड** to show the prowess of **हनुमान्**:–

ततो भूमिमसंस्पृश्य पुनरागन्तु मुत्सहे ।
प्लवेगेनैवमहता भीमेन प्लवगर्षभाः ॥१६॥

"I have also resolved to return with the same greatly furious speed without touching the ground."

लतानां विविधं पुष्पं पादपानां च सेवंशः ।
अनुयास्यति मामद्य प्लवमानं विहायसा ॥१९॥

"When today I will fly by the air–route, the flowers of creepers and trees that will fall off, from

all round me, will run after me." (*Note. It is clear from this that Hanuman flew by the Air-route*).

उदयात्प्रस्थितं वापि ज्वलन्तं रश्मिमालिनम्।
अनस्तमित मादित्य महं गन्तुं समुत्सहे ॥१५॥

"I have resolved to reach there between the time that the sun rises in the east and it has not set in the West."

दिवमावृत्य गच्छन्तं ग्रसमान मिवाम्बरम्।
विधमिष्यामि जीमूतान्कम्पयिष्यामि पर्वतान्।
सागरं क्षोभयिष्यामि प्लवमानःसमाहितः ॥२३॥

"While going, stretching all round the sky, I shall appear as if I were swallowing the sky, I will violently disperse the clouds, shake the mountains & agitate the ocean, though I will be travelling with composure."

अयुतं योजनानां तु गमिष्यामीति मे मतिः।

"I believe I have the power to go 10,000 *yojanas* at a time." So saying,

ततस्तु मारुतप्रख्यः स हरि र्मारुतात्मजः।
आरुरोह नगश्रेष्ठं महेन्द्र मरिमर्दनः ॥३९॥

Then Hanuman having the fame (speed) of wind, ascended the best mountain महेन्द्र.

Then

स वेगवान् वेगसमाहितात्मा
हरिप्रवीरः परवीरहन्ता।
मनः समाधाय महानुभावो
जगाम लङ्कां मनसा मनस्वी ॥४०॥

Immediately that exceedingly swift, resolute, calm, honoured and valiant Hanuman, the killer of the power of enemies, reached Lanka in mind, after having made up his mind.

(b) *Andaman and Nicobar, And the Sunda* (सुन्द) *Islands and Australia and other adjoining Islands*:–

The peculiarties & geographical position of these islands have been described in the following passages extracted from various Geographies.

Morrison's "Our world, a Human Geography" on p. 185 says:–

"*Islands*:– These have been formed in various ways. They are often found in groups or chains. Many of them are the crests of mountains, or the tops of ranges of mountains rising above the sea. *The Andaman–Nicobar* Islands are believed to be the tops of mountains which have sunk. Others, such as the Hawanian group, are clearly the cones of volcanoes which have built themselves up from the bottom of the Sea. In other parts of the world, as we have seen, the old shores of continents have sunk & the higher parts still remain above water as islands. The British Isles are the highest part of a great shelf, most of which now lies under the North sea. Perhaps the fringe of islands off the Pacific coast of Asia has been formed in the same way. Again a river which brings down a deal of silt often builds up flat islands at its mouth. The Ganges, the Amazon, & the Orinoco

are examples. Coral islands, found in the warm oceans, are formed, as we shall learn, in quite a different way."

[The peculiarity that the Andaman–Nicobar Islands are tops of mountains sunk into the Sea and the peculiar location of those islands on the map of the World should be carefully marked. Its peculiar location is, as if it has been placed as a guard to watch the entrance of the Netherlanders by the Malacca strait. How graphic this discription is given in the following verses in **सुन्दरकाण्ड, सर्ग १** ।

इति कृत्वा मतिं साध्वीं समुद्रश्छन्नमम्भसि ।
हिरण्यनाभं मैनाक मुवाच गिरिसत्तमम् ॥९२॥

So thinking, the ocean spoke to the gold nasaled **मैनाक** mountain, who had hidden himself in the water.

Note here the name of the mountain island "**मैनाक**" which appears to be a combination of *Andaman–Nicobar* dropping *Anda* from the first and *Bar* from the second. Even the word *Malacca* in *Malacca strait* appears to be the nearest corruption of **मैनाक**.

त्वमिहासुरसंघानां देवराज्ञा महात्मना ।
पातालनिलयानां हि परिघः संनिवेशितः ॥९३॥

"You have been posted here like a *bolt* to the entrance to the **पाताल**, by God Indra."

In **सुमात्रा** we find a river by name **इन्द्रावति** and a city called **इन्द्रपुर**; this is significant.

त्वमेषां ज्ञातवीर्याणां पुनरेवोत्पतिष्यताम् ।
पातालस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ॥९४॥

"You stand here obstructing the entrance to the immeasurable पाताल which is occupied by people known for their valour & who are desirous of coming out therefrom".]

Burma. It lies to the S. E. of Bengal & is separated from it by high mountains covered with forest. Its surface consists of parallel ranges of mountains with narrow river valleys between them, which open out into plains near the mouths. From India it can ordinarily at present be reached by sea.

Indo-China or Farther India. It is a vast country lying between the China Sea&the Bay of Bengal. The interior consists of chains of mountains turning North & South, enclosing valleys each gradually widening towards the sea & forming the bed of a large river. These rivers are the Irawady, Sittong, Salwin, Menam, Mekong or Cambodia. It includes the *Malaya Peninsula* which is separated from Sumatra by the strait of *Malacca.* Malacca is a district in the West of Malaya, with a town of the same name. *Singapore*(or the lion-city) is an island at the end of the Malaya Peninsule. Sea trade has made it one of the busiest harbours in the world. Here meet steamers from Europe, India, China, Japan & Australia. *Malacca* has the famous old spice port, now little used. Malaya has a back-bone of high mountains, with several parallel ranges on either side. The Western side is more developed than the Eastern, for it is there that vast quantities of *tin-ore* are found in the valleys. It produces more than one-third of the world's supply of tin.

Malaysia. George Patterson's " Manual of Geography", p. 348.

Malyasia called also the East Indian *Archipelago* comprises *Sunda* Islands in the south-west, *Borneo* in the middle; the *Phillipine Islands* in the north, with *Celebes* and *Molucca Islands* in the east.

Malaysia is so called because the islands are largely peopled by Malayas. The original inhabitants, however, were savage Negro races, who have been driven into the interior by the Malayas.

The Asiatic Islands are noted for their rich vegetation and spices.

The islands are generally mountainous, and except some in the midle, almost all are *volcanic.*

Gold & diamonds are found, in Borneo. Good coal is obtained in Labuan. The climate is warm & moist, occasioning a very luxuriant vegetation. Pepper, nut-megs, cloves, rice, coffee, sugar & indigo, grow in abundance. The tiger, rhinoceros, elephant, & Orang Otang, are found in many of the islands, & and there are numerous birds possessing the richest plumage.

The Malayas live under the Government of petty Sultans, & generally profess the Mahomedan religion.

The Sunda Islands include Sumatra, Java, (known as the *Greater Sundas*) and numerous small adjacent islands, (known as the *Lesser Sundas*).

Sumatra. Chains of mountains traverse its whole length. Mount Ophir is a lofty peak near the Equator. A tribe in the interior called *Battas*, are cannibals. Pepper is the chief export.

Banca is an island noted for its very rich tin mines. (*Cf.* the popular adage "**हनुमान् बंका**")

Java., Over 500,000 squaie miles, is separted from Sumatra by the strait of *Sunda.* It is traversed by a chain of mountins , containing about *40 volcanoes.* The highest mountain there is **सुमेरु** (12080 ft. high) near port **सुराबाया** [where ? **अञ्जना** mother of **हनुमान्** is said to have conceived hin under the influence of Wind god, **मारुत**, & from where the baby Hanuman in his attempt to catch the Sun had a fall & had his chin broken.

Vide **उत्तरकाण्ड, सर्ग ३५ ।**
सूर्य दत्तवरः स्वर्णः सुमेरु र्नाम पर्वतः ।
यत्र राज्यं प्रशास्त्यस्य केसरी नाम वै पिता ॥१९॥
तस्य भार्या बभूवेष्टा अञ्जनेति परिश्रुता ।
जनयामास तस्यां वै वायुरात्मजमुत्तमम् ॥२०॥

"There is a mountain of gold by name **सुमेरु** blessed by the Sun, where his father **केसरी** was reigning. His beloved wife was **अञ्जना** by name. In her, Wind produced an excellent son."

तदोद्यन्तं विवस्वन्तं जपापुष्पोत्करोपमम् ।
ददर्श फललोभाच्च ह्युत्पपात रविं प्रति ॥२३॥

"Having seen the Sun rising, he jumped towards it, believing it to be a fruit."

एवं धावमानं तु नातिक्रुद्धः शचीपतिः ।
हस्तान्तादतिमुक्तेन कुलिशेनाभ्यताडयत् ॥४६॥

ततो गिरौ पपातैष इन्द्रवज्राभिताडितः ।
पतमानस्य चैतस्य वामाहनुरभज्यत ॥

Indra beat him with his कुलिश. So he fell on the mountain & broke his left chin.]

The soil is very fertile. Coffee, rice, sugar, pepper & cinchona are produced in large quantities.

In the year 1772 one of the largest volcanoes was swallowed up, carrying with it several villages. In 1883 a terrible earthquake, with *volcanic* eruptions, took place in the strait of *Sunda*. The islet of Krakatoa was shattered.

[*Note*. In Dudley Stamp's "the world", on pp. 102 & 104 are pictures of Volcanoes in Java which contain a series of volcanoes. On p. 106 is a map of the world, showing distribution of volcanoes (marked by dots), in which the series of *Sunda* Islands from Rangoon to the mouth of New Guinea are shown as studded with a ring of volcanoes.

In Morrison's "Our World" p. 179 it is said that one of the most awful explosions ever known took place in 1883 in Krakatoa, a small Volcanic island. Nearly the whole of this island was blown away in a single day: & the sea is now 1000 ft. deep, where the centre of the island stood. Enormous waves were formed & spread as far as cape Horn. A wave of water, 50ft. high rushed over the shores of the

neighbouring islands destroying nearly 300 villages & drowning 36000 people. The sound of the explosion was heard in Southern Australia, over 2000 miles away.

Java is the most populous island of the Archipelago. There are remains of Hindu & Buddhist temples in Java; but Mahomedanism is now generally professed. Samarang & Surabaya are flourishing towns on the north coast.

Bali, *Sumbava*, *Sandal-wood Island*, *Flores* and *Timor* are islands to the east of Java and are known as the *Lesser Sundas*. The inhabitants of *Bali* still profess *Hinduism*. Sumbava is remarkable for the *volcano* of *Tomboro*. In 1811 a fearful eruption took place, when the explosions were heard in Sumatra at a distance of a thousand miles.]

Borneo, twice the size of Sumatra, is the fourth largest island in the world. It lies upon the Equator, to the N. E. of Java. *Kivi Balu*, nearly 14000 ft. in height is the highest point. The soil is fertile, & the island is rich in gold & diamonds. The forests contain the Orang-Otang. The original inhabitants, called Dyaks, are found chiefly in the interior. Malays & Chinese are numerous on the coast.

The Dyaks are a barbarous race, wearing the skulls of their enemies round their girdles as ornaments, upon occasions of public rejoicing. No young man can marry till he has presented to his intended wife, at least one head, in token of his courage. Sir James Brooke, first Raja of Saravak, did much to check this

savage custom, & to put down piracy, which is very prevalent in the Archipelago.

The Philippine Islands are a numerous & fertile group to the N. E. of Borneo. Rice, Sugar, Tobacco & Hemp are the principal exports. *Manila* is noted for its cheroots. Many of the inhabitats are savages. Magellan of Spain discovered it in 1521; he was murdered. The island was named after Philip II, King of Spain.

The *Sulu Islands* are a group of small islands peopled by Mahomedans notorious for piracy. Pearls are found in the adjacent seas.

Celebes is an island with four long peninsulas. It produces large quantities of rice. The *Bugis*, the principal native tribe are superior to all the other races found in Malaysia. *Macassar* is a Dutch settlement.

The *Moluccas* are spice islands to the East of Celebes and include Gilolo in the north, Cermam, Amboyna, & Ternate in the middle; and *Banda* or Nut-meg islands, in the south. They are distinguished for their nut-megs, mace & cloves. The Dutch, to whom they belong, guard them with great care, endeavouring to confine the cultivation of the spices to these islands.

[*Note.* मारीच means Pepper. So it is far consideration if मारीच's island was not one of the Moluccas islands which also are spice islands.]

Banda, 20 miles in circumference, is one grove of nutmeg trees. *Amboyna* became the exclusive seat

of the *clove* cultivation. These spices are now, however, raised in other islands & districts.

[*Note.* Cloves (लवंग) are the unopened flower-buds of the plant. Mace (जावंत्री) is the fibrous covering of nutmegs (जायफल)]

New Guinea or Papua is the third island of the world in size; it being about 310,000 sq. miles in size. It is one of the least known parts of the world. The interior is mountainous. Its quadrupeds are mostly pouched as in Australia. The island is noted for its beautiful bird of paradise. The western inhabitants are Papuans or Oceanic negroes, in a savage state; the eastern belong to the Malay family. Mount Owen Stanley in the East is 13,205 ft. in height. *Papua* means curly-haired. The hair of the people grows in tufts. The *Fly river* is supposed to be the largest in the Island.

[*Note.* "This is part of Melanasia which includes the islands to the N. E. of Australia. They are peopled by dark coloured races. So the islands are called मेलानेशिया.

The discovery of a huge tribe of "Stone age" men is reported here by a Netherlands-American expedition that has just returned from a full year of exploration in the depths of Dutch New Guinea.

Characterized as one of the most interesting ethnological finds of recent years, this tribe is said to number about 60,000 individulas, and not one of its members is stated ever to have laid eyes on a white

man before the arrival of the exploring party.

The explorers say that the tribesmen were found using only stone implements and spoke an unknown language. They wore almost no clothing at all, and looked upon the eating of their enemies as a justifiable reward for victory in warfare carried on with neighbouring Papuans. On the other hand, they were not unfriendly towards the explorers and willingly sold sweet potatoes and pigs in return for shells.

The expedition was organised purely for biological research and succeeded in making remarkable collection of birds and mamals previously unknown to science. The characteristics displayed by these specimens are said clearly to indicate the close relationship between New Guinea and the continent of Australia."–*Reuter.*

Dudley Stamp in his "The world", on p. 642, says:–

"The inhabitants of New Guinea are wild cannibal tribes, and the interior of the island is still little known".

Morrison in "Our world, a Human Geography", on p. 556, says:–

"The western half of this *lizard–shaped* island belongs to the Dutch. The eastern half is under the control of the Australian Commonwealth. Coconuts, plaintains & sugarcane are grown, & some sandalwood, rubber & copra are exported. In the interior are mountains high enough to be snow-covered though so near the equator].

There are numerous clusters of islands to the East & S. E. of New Guinea, as New Ireland, New Britain, the New Hebrides, New Caledonia, & the Fiji (fee-jee) Islands. Many of the inhabitants are cannibals.

Polynesia:- Comprises the numerous group of islands which lie in the Pacific, between Malayasia & Australasia on the West, & America on the East. The inhabitants belong to the Malaya race but are tall and well-formed,. Infanticide prevails, human sacrifices are offered: & cannibalsim is rampant.

Hawaii. Noted for its lofty peaks. Old inhabitants were savages. But now they are civilized. Christianity has been introduced.

Mowna Kea is the highest mountain in Oceania 13,953 ft. above sea. Kilanea or Mowna Loa is the largest active volcano in the world. The crater has been described as "a lake of molten lava, 3 miles wide, rolling in waves of fire".

Magnetic Islands:- A certain kind of mineral found in *Magnesia* (a place in Asia minor), Sweden, Norway, Spain, the United States & a few other places, possesses the property of attracting iron to itself, & when freely suspended it always points approximately north & south.. (*vide* Desai & Mehta's "School Course in Science", p. 227: Gregory & Hodges "Experimental Science for Indian Schools," p. 251).

The Greeks were aware that at a certain place, ships were attracted towards rocks & foundered there, but they attributed it to divine influence. But as

knowledge advanced, it was found that a particular mineral called *Magnetite* possesses this property of attracting iron & pointing North & South when freely suspended. This magnetite is popularly called Lode–stone or "Leading Stone".

The Earth acts like a bar–magnet. A certain part of the Earth in the Northern Hemisphere acts like the South–seeking end of the magnet & so attracts the north–seeking end of the magnet. The place where this attractive force is greatest is called the north magnetic Pole and *vice versa*.

The magnetic poles of the Earth do not coincide with its geographical poles. The angle between the geographical & magnetic meridians of any place is called the declination or variation of that place. Having a compass needle and knowing the angle of declination, it is easy to determine the geographical meridian through a place.

In India there is little difference between the magnetic & geographical meridians, but in some places like Cape–Town, the difference is as much as 30°.

The East Indies:- They are a group of islands lying to the south east of Asia on both sides of the Equator, and forming a kind of insular isthmas between Asia & Australia. They comprise *Sumatra*, *Java*, the lesser *Sundas*, *Borneo*, *Celebes*, the *Moluccas* & the *Philippine Islands*. (*vide*, Sohanlal's modern geography).

Australia:- It is a large island continent, lies far to the South-east of Asia on the other side of the Equator & on the map it seems as if it were joined to our continent (Asia) by a broken bridge of islands large and small. (*vide* Morrison's "Our World", p. 241)

Australia is 3 million square miles in Size. (vide Dudley Stamp's "the world", p. 608).

The area of Europe is $3\frac{3}{4}$ *millions* (or *3,760,000*) *Sq. miles.*

India is about half the size of Europe. i. e. about $1\frac{7}{8}$ *millions Sqr miles.* (*Vide Ibid*, p. 379). Asia is ten times the size of India, i. e. $18\frac{4}{5}$ millions sqr. miles (*vide* Morision's "Our world" p. 241)

[*Note.* The relative proportion of Australia to India is 3 : 1·88. So Australia is more than one one half the size of India. If **रावण** with his powerful demons was reigning there, then it was certainly no small achievement for the king of such an *apparently* small country like **कोसल**, like the Aryan king Rama to take the innumerable forces of **हरि** s (Hari) & **ऋक्ष**s (Rikshas), from India, China & Russia *via* Burma, Siam, Indo-China, Malaya Peninsula and the *Sunda* Islands, into the very heart of the Empire of that most powerful demon king and to destroy that empire like a pack of cards.

I have said "*apparently* small country like **कोसल**" as even **अङ्गद**, when he narrated the loss of **सीता** to **संपाति** did not say Rama's was a small kingdom, but described him as

राजा कृत्स्नस्य जगतः इक्ष्वाकूणां महारथः ।
रामो दाशरथिः श्रीमान् ॥

(*vide* किष्किन्धाकाण्ड, सर्ग ५७, श्लो. ७), and his own grand-father as ऋक्षरजा नाम वानरेन्द्रः प्रतापवान् and his own father & uncle as,

सुग्रीवश्चैव वालीच पुत्रौ धनबलावुभौ ॥
लोके विश्रुतकर्मा भूद्राजा वाली पिता मम ॥

though they had commanded the innumerable armies of हरि & ऋक्ष races.

At present Germany has become ready to terrify the world & has eaten up Czeco-Slovakia, Austria, Hungary, Poland, Norway and France by threat and by sheer force. We look upon Germany with stupefied wonder at such a small exploit. Why then should we not have every respect & reverance for राम's righteous exploit ?]

Surface. Australia is the oldest continent on the World (*vide* Sohanlal's, "Modern geography," p. 310)

On the whole Australia looks very solid. So there is want of deep openings into the interior of the country, as in India & Africa. It is accordingly difficult to reach the interior from the Coast. The great Barrier Reef of coral to the North East is exceptional: it is about 1200 miles long along the Sea-coast (*vide* Morrison's "Our World" p. 535). And on 547 of the same book it is said:-

Minerals. Australia is very rich in minerals. In 1851 the news suddenly spread among the colonists

that gold had been found at Bathurst, less than one hundred miles inland from Sydney, across the Blue mountains. Almost at the same time gold was also discovered at Ballarat and Bendigo, less than one hundred miles inland from Melbourne. At Kolar Gold-fields in Mysore State gold is found in hard rocks, thousands of feet below the surface; much money has to be spent before machinery can be brought to sink the deep mines, break the rock, bring it to the surface and then crush it into powder to get the grains of gold. But in Australia it was quite different. There the gold was found shining on the surface & in the beds of streams. Some times it was found in lumps. More often it could be got in small pieces by washing river mud in vessels and letting the heavy gold sink to the bottom. Thus it was easy to get rich quickly. At once every body in Australia seemed to go mad with excitement. There was a rush to the places where gold had been found. the news spread to other places of the world. Soon the harbours were crowded with ships full of of people from Europe, Asia and America, who had come to seek for gold. Enormous quantities were found. Many made fortunes & the population of Australia increased by leaps and bounds.

After all the gold on the surface had been picked up, these people who had come, many with their wives & families, to wash the glittering sand, remained in Australia & made their home there. They became farmers, shepherds and gardeners. These people and their children were the founders of the great Australian nation which is now growing up in this Island Continent.

Gold is still largely mined in Australia which at present produces about five times as much as India. But it is no longer found on the surface. Costly and deep mines must be sunk to reach it. There are mines at Bendigo & Ballarat. At present the south West corner of Australia round Coolgardie and Kalgoorlie, has the richest gold mines in Australia. At *Broken Hill* in the west of New South Wales of Australia and connected with Adelaide by a Railway, are wonderfully rich mines. From them tin, silver, lead and zinc has been dug up in large quantities. Rich copper mines are worked to the east of Broken Hill. At Mount Morgan near Rockhampton in Queensland, there is a hill which has been called a "Mountain of gold". More copper than gold is now being taken out of it. There are small coal-fields lying inland from Sydney.

Population. The original inhabitants were few, knew nothing of agriculture, possessed no milk-giving animals and so could not produce food enough for a large population. They are now dying out.

Australia was for long unknown to the rest of the world; & it is difficult to reach.

[*Note.* Meikle John's "Short Gography", p. 178:-

"About £. 260,000,000 worth (gold) has been found within the last fifty years" in Australia.

John Merdoch's "Manual of Geography" p. 354:-

"Gold was first discovered in Australia in **1851.** The value of the annual produce at first was about £. 12,000,000 : it is now less than half that amount".

The total gold exported from Bombay since 1931 upto 1940 is worth Rs. 3, 185,556,375 or at Rs. 20 per £, about £ 160,000,000 only.

L. Dudley Stamp in his "The World" Geography, p. 611 says:-

"There are richest deposits of silver-lead-ore in the world in a big isolated hill in New South Wales, known as "Broken Hill".]

SECTION (4)

Significance of word "Sunda" in "Sunda Islands", and "Sunda Sea".

It seems that **सुन्द द्वीपाः** are so called because those islands were once under the sway of a powerful monarach called सुन्द. This is clear from the following legend centering round **सुन्द**, his brother **उपसुन्द**, their father **जम्भ**, **सुन्द**'s wife **ताटका**, **ताटका**'s father **यक्ष**-king **सुकेतु**, **ताटका**'s son by **सुन्द** called **मारीच** and **उपसुन्द**'s son **सुबाहु**.

बालकाण्ड सर्ग १९ ।

विश्वामित्र went to Ayodhya & asked **दशरथ** to send his son **राम** for protection against demons who were obstructing his **यज्ञ**.

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ॥४॥

I am performing a religious observance for obtaining supernatural powers. There are two demons who cause obstruction therein : they have the capacity of assuming any form at pleasure.

व्रते तु बहुशश्चीर्णे समाप्त्यां राक्षसा विभौ ।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ।
तौ मांसरुधिरौघेण वेदिं तामभ्यवर्षताम् ॥५॥

When the religious rite is almost performed, at the end of it, two demons **मारीच** and **सुबाहु** who are powerful & well trained, sprinkle that altar with a flood of flesh and blood.

स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमम् ।
काकपक्षधरं वीरं ज्येष्ठं मे दातु मर्हसि ॥८॥

It is therefore desirable that you should give me your esdest warrior son of true exploit, though he is still **काकपक्षधरः** (wearing boyish locks of hair).

अभिप्रेत मसंसक्त मात्मजं दातु मर्हसि ।
दशरात्रं हि यज्ञस्य रामं राजीवलोचनम् ॥१७॥

Please give your son Rama for the ten nights of the **यज्ञ** as desired.

नात्येति कालो यज्ञस्य यथायं मम राघव ।
तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः ॥१८॥

Please act in such a way that the time of my **यज्ञ** does not pass away.

सर्ग २० ।

तस्य तद्वचनं श्रुत्वा विश्वामित्रोऽभ्यभाषत ।
पौलस्त्यवंशप्रभवो रावणो नाम राक्षसः ॥१६॥

Having heard his words like that, Vishvamitra replied "A demon by name **रावण**, born in the **पौलस्त्य** family.

स ब्रह्मणा दत्तवर त्रैलोक्यं बाधते भृशम् ।
महाबलो महावीर्यो राक्षसै बहुभिर्वृतः ॥१७॥

has been given a boon by Brahma, & so he troubles the three worlds; he is very powerful & is of great exploit & is surrounded by many demons.

श्रूयतेच महाराज रावणो राक्षसाधिपः ।
साक्षाद्वैश्रवण भ्राता पुत्रो विश्रवसो मुनेः ॥१८॥

It is heard that **रावण** is brother of **वैश्रवण** (Kubera) and son of Sage **विश्रवस्**.

यदो न खलु यज्ञस्य विघ्नकर्ता महाबलः ।
तेन संचोदितौ तौ तु राक्षसौ च महाबलौ ॥१९॥

Although really he, the powerful, is not himself the obstructor, still two very powerful demons sent by him, viz **मारीच** & **सुबाहु**.

मारीचश्च सुबाहुश्च यज्ञ विघ्नं करिष्यतः ॥२०॥

are obstructing the **यज्ञ**."

बालकाण्डे सर्ग २१, श्लो. २६–२७:—
अथ कालोपमौं युद्धे सुतौ सुन्दोपसुन्दयोः ।
यज्ञ विघ्नकरौ तौ ते, नैव दास्यामि पुत्रकम् ॥२६॥

The two sons of **सुन्द** and **उपसुन्द** who are terrible like **यम** (the god of death) cause obstacles to the sacrifices. I will not give my son (to fight against them).

तौ हि यक्षस्य कन्यायां जातौ दैत्यकुलोद्वहौ ।
मारीच श्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥२७॥

They are born in the family of demons to the daughter of *Yaksha*. They are मारीच & सुबाहु, powerful and accomplished.

बालकाण्डे. सर्ग. २५:-

Pedigree of मारीच and सुबाहुः-

पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान् ।
अनपत्यः शुभाचारः स तेपे महत्तपः ॥५॥

Formerly there was an *Yaksha* who was powerful by name सुकेतु. He being without progeny performed a great penance.

पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा ।
कन्यारत्नं ददौ राम ताटकां नाम नामतः ॥६॥

God Brahma became pleased with him who was the king of the यक्षs, & gave him an excellent daughter whose name was ताटका.

ददौ नागसहस्रस्य बलं चास्याः पितामहः ।
नत्वेव पुत्रं यक्षाय ददौ चासौ महायशाः ॥७॥

God gave her strength of one thousand elephants. But he did not give to the यक्ष a son.

तां तु बालां विवर्धन्तीं रूपयौवनशालिनीम् ।
जम्भपुत्राय सुन्दाय ददौ भार्यां यशस्विनीम् ॥८॥

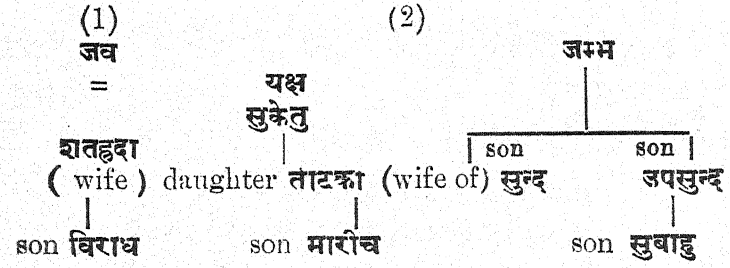
सुकेतु gave her as wife to सुन्द son of जम्भ, while she was growing & was full of beauty & youth.

[*Note.* The old name of the Sandalwood Island is Sumba while may be a Corruption of अम्भ.]

कस्यचित्त्वथ कालस्य यक्षी पुत्रं व्यजायत ।
मारीचं नाम दुर्धर्षं यः शापाद्राक्षसोऽ भवत् ॥९॥

After some time that **यक्ष** female gave birth to a son, by name **मारीच** who was unassailable. And he became a *demon* by a curse.

[*Note.* It seems that there were the following two families:-



अगस्त्य killed **सुन्द** : so **ताटका**, **मारीच** and **सुबाहु** with the help of **रावण** (who had established a **राक्षस** settlemeut in **जनस्थान**) troubled the sages living in **अगस्त्याचरिते देशे**. (the Country traversed by Agastya).

सुन्दे तु निहते राम अगस्त्यमृषिसत्तमम् ।
ताटका सह पुत्रेण प्रधर्षायितुमिच्छति ॥१०॥

Since **सुन्द** was killed, **ताटका** with her son desired to attack the excellent sage **अगस्त्य**.

भक्षार्थं जातसंरम्भा गर्जन्ती साभ्यधावत ॥११॥
आपतन्तीं तु तां दृष्टवा अगस्त्यो भगवानृषिः ।
राक्षसत्वं भजस्वेति मारीचं व्याजहार सः ।
अगस्त्यः परमामर्षं स्ताटका मपि शप्तवान् ॥१२॥

She who had commenced her attempt for getting food ran with a roar. Seeing her attacking, the all powerful sage **अगस्त्य** spoke out to **मारीच** "You betake yourself to the vices of a demon" and **अगस्त्य** also cursed **ताटका**.

पुरुषादी महायक्षी विकृता विकृतानना ।
इदं रूपं विहायाशु दारुणं रूप मस्तु ते ॥१३॥

"Leaving this form, may your form be terrible & may you **महायक्षी**, be deformed, of a cooked-face and eater of mankind".

सैषा शापकृतामर्षा ताटका क्रोधमूर्च्छिता ।
देश मुत्सादयत्येनमगस्त्याचरितं शुभम् ॥१४॥

"She who has been so curesd & who has in consequence been vehement with anger destroys the good country frequented by **अगस्त्य**."

With regard to **विराध** the legend is as follows:—
विराध says to Rama, *vide* **अरण्य काण्ड**

सर्ग ४, श्लो. १६।

अभिशापादहं घोरां प्रविष्टो राक्षसीं तनुम् ।
तुम्बुरुर्नाम गन्धर्वः शप्तो वैश्रवणेन हि ॥

Due to curse I have entered this terrible demon-form. I was a Gandharva by name Tumburu. I was cursed by Vaishravana (Kubera).

सर्ग ३, श्लो. ५।

पुत्रः किल जवस्याहं माता मम शतह्रदा ।
विराध इति मामाहुः पृथिव्यां सर्वराक्षसाः ॥

I am the son of Java; my mother is Shatahrida. And all the demons in this Earth call me Viradha.

सर्ग ४, श्लो. १८।

इति वैश्रवणो राजा रम्भासक्तमुवाच ह।
अनुपस्थीयमानो मां स क्रुद्धो व्याजहार ह॥

King Vaishravana who could not be properly attended upon by me as I had been addicted to Rambha became angry with me and said so to me. (cursed me like that).

Note. This legend brings to light the following two facts:-

(1) A Gandharva by name Tumburu was an attendant to King Vaishravana (Kubera). It is probable that from him the volcano in Sumbawa island was called Tomboro.

(2) Viradha was the son of Java. The island of Java may have been so named from Viradha's father Java.]

From Ayodhya Rama & Lakshmana went with Vishvamitra, first to *Rudrashrama*; then they crossed the Ganges at the point where Sarayu River meets the Ganges and went to its south. That country was called मलद *Malada* & करुष which was formerly very prosperous. But

बाल काण्ड सर्ग २४।

कस्यचित्त्वथ कालस्य यक्षिणी कामरूपिणी।
बलं नागसहस्रस्य धारयन्ती तदा ह्यभूत॥२५॥

After some time, an यक्षिणी who is capable of taking any form at pleasure sprang up bearing the strength of a thousand elephants.

ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः ।
मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः ॥२६॥

Her name is ताटका & she is the wife of the intelligent सुन्द. And her son is the demon's son मारीच, having the valour of Indra.

वृत्तबाहु र्महाशीर्षो विपुलास्य तनुर्महान् ।
राक्षसो भैरवाकारो नित्यं त्रासयते प्रजाः ॥२७॥

That demon is of round arms, large head, big body & of the shape of भैरव & he troubles the people always.

इमौ जनपदौ नित्यं विनाशयति राघव ।
मलदांश्च करूषांश्च ताटका दुष्टचारिणी ॥२८॥

ताटका of wicked actions destroys these two countries मलद and करुष, every day.

सेयं पन्थानमावृत्य वसत्यत्यर्ध योजने ।
अत एव गन्तव्यं ताटकायाः वनं यतः ॥२९॥

That ताटका is living at a distance of a little more than half an योजन from here, and is blocking the way; so from here we have to go to the ताटका forest.

स्वबाहुबल माश्रित्य जही तां दुष्टचारिणीम् ।
मन्नियोगादिमं देशं कुरु निष्कंटकं पुनः ॥३०॥

Taking resort to your personal valour, kill that wicked female. Please make this country free from trouble for my sake.

न हि कश्चिदिमं देशं शक्तो ह्यागन्तुमीदृशम् ।
यक्षिण्या घोरया राम उत्सादितमसह्यया ॥३१॥

No body is able to come to this country of this type. It has been destroyed by the terrible intolerable यक्षिणी.

यस्या चोत्सादितं सर्वमद्यापि न निवर्तते ॥३२॥

By that यक्षिणि everything has been destroyed & yet she does not abstain from doing further wrong.

That ताटका was killed by राम.

After ताटकावध, Vishvamitra proceeded with राम to सिद्धाश्रम where Vishnu's वामनावतार took place. At that very place Vishvamitra & other sages were performing यज्ञाः and there

सर्ग २९ ।

एतन्मोऽश्रममायान्ति राक्षसाः विघ्नकारिणः ।

"Demons causing obstruction come to this hermitage."

अत्र ते पुरुषव्याघ्र हन्तव्या दुष्टचारिणः ॥२३॥

"O, best of men, those wicked persons have to be killed on this spot by you."

They reached सिद्धाश्रम and राम-लक्ष्मण asked Vishvamitra:-

अद्यैव दीक्षां प्रविश भद्रं ते मुनिपुंगव ।
सिद्धाश्रमोऽयं सिद्धः स्यात्सत्य मस्तु वचस्तव ॥२९॥

"Enter upon the ceremony preliminary to **यज्ञ**, today. O best sage, may everything be auspicious to you; may this **सिद्धाश्रम** be successful. May your words prove true". **राम लक्ष्मण** asked Vishvamitra as to the probable time when the two **राक्षस**s were likely to come. The reply was, the time would be the sixth night from beginning of **यज्ञदीक्षा**.

On that night

सर्गः ३० ।

मारीचश्च सुबाहुश्च तयोरनुचरास्तथा ।
आगम्य भीमसंकाशा रुधिरौघानवासृजन् ॥१२॥

मारीच & **सुबाहु** & their followers having come in a terrible from, threw a flood of blood there.

मानवं परमोदारमस्त्रं परमभास्वरम् ।
चिक्षेप परमक्रुद्धो मारीचोरसि राघवः ॥१७॥

राघव being very angry shot on the chest of **मारीच** a missile called **मानव**, large & shinning.

सतेन परमास्त्रेण मानवेन समाहतः ।
संपूर्णं योजनशतं क्षिप्तः सागरसंप्लवे ॥१८॥

Having been struck by that vigorous missile, he was thrown in the inundation of the ocean at a distance of full one hundred *yojanas*.

विचेतनं विघूर्णन्तं शीतेषु बलपीडितम् ।
निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत् ॥१९॥

Having seen **मारीच**, unconscious, rolling, being thrown away, and under the agony of **(शीतेषु) मानव-अस्त्र**, Rama said to Lakshamana.

पश्य लक्ष्मण शीतेषुं मानवं मनुसंहितम् ।
मोहयित्वा नयत्येनं न च प्राणै र्व्ययुज्यत ॥२०॥

O Lakshmana, see the magic of this **शीतेषु (मानवअस्त्र)** which has been created by **मनु**. Having made him unconscious, it takes him away, but does not take his life.

Then Rama said I will kill other wicked **राक्षस**s also. So saying

संगृह्य सुमहच्चास्त्र माग्नेयं रघुनन्दनः ।
सुबाहूरसि चिक्षेप स विद्धः प्रापतद्भुवि ॥२२॥

Rama having taken the very powerful **आग्नेय-अस्त्र** shot it at the chest of **सुबाहु**.

He having been pierced by it, fell on the ground.

शेषान्वायव्यमादाय निजघान महायशाः ॥२३॥

Then the renowned Rama killed the remaining demons, with the **वायव्यास्त्र**

The sages were pleased on being freed from the obstacles caused by demons.

अरण्यकाण्डे सर्गः १३ ।

अकम्पन Rakshasa went to लङ्का to Ravana and informed him of the massacre of the जनस्थान राक्षसान्, by Rama and suggested.

तस्यापहर भार्यां त्वं तं प्रमथ्य महावने ।
सीतयारहितो रामो न चैव हि भविष्यति ॥३१॥

You kidnap his wife, having troubled him in the great forest: Rama deprived of सीता will not live. Then रावण said.

बाढं कल्यं गमिष्यामि ह्येकः सारथिना सह ।
आनेष्यामि च वैदेहामिमां हृष्टो महापुरीम् ॥३३॥

All right, I will go tomorrow: alone, with a charioteer only. I will bring Vaidehi to this big city, gladdened in heart.

तदेवमुक्त्वा प्रययौ खरयुक्तेन रावणः ।
रथेनादित्यवर्णेन दिशः सर्वाः प्रकाशयन् ॥३४॥

Then रावण having said so, went with a chariot, brilliant like the Sun, accompanied by खर, lighting up all the directions.

[*Note.* खर should not here mean a "Donkey", but a Charioteer by name खर. Or the poet, out of Contempt calls him खर (a donkey).]

सरथो राक्षसेन्द्रस्य नक्षत्रपथगोमहान् ।
चञ्चूर्यमाणः शुशुभे जलदे चन्द्रमा इव ॥३५॥

That chariot of the demon king was large and was travelling by the **नक्षत्र-पथ** (air route) : when it was flying in the sky, it shone like the moon in the cloud.

सदूरे चाश्रमं गत्वा ताटकेयमुपागमत ।
मारीचेनार्चितो राजा भक्ष्यभोज्यैरमानुषैः ॥३६॥

Crossing a long distance, he arrived at the dwelling place of **ताटका**'s son **मारीच** & was honoured by him with snper-human foods & drinks.

[*Note.* The group of islands known as "Moluccas" may have been the islands, in one of which **मारीच** lived after he was thrown awy by **राम**'s arrow from **जनस्थान. मारोच** means "Pepper" and "Moluccas" means "Islands of Spices" of which "Pepper" is one.] **मारीच** asked the reason of his speedy comming. Ravana replied:-

आरक्षो मे हतस्तात रामेणाक्लिष्टकारिणा ।
जनस्थानमवध्यं तत्सर्वं युधि निपातितम् ॥३७॥

O dear, by Rama (who is of pure action) my army of Colonial guards has been killed. The **जनस्थान** which was incapable of being destroyed, has been razed to the ground in a battle.

तस्य मे कुरु साचिव्यं तस्य भार्यापहारणे ।

In kidnapping his wife, you act as my companion.

*Mari*cha replied: "Who has given you this advice ? Is it so done by an enemy in the garb of a friend ?" He then described **राम**'s valour and asked **रावण** to do away with that idea which was likely to bring ruin on him.

एवमुक्तो दशग्रीवो मारीचेन स रावणः ॥
न्यवर्तत पुरीं लङ्कां विवेश च गृहोत्तमम् ॥५०॥

Ravana who was thus advised by **मारीच**, returned to **लङ्का** and entered his fine house.

Thereafter **शूर्पणखा** came & excited him for action against Rama, saying:-

सर्गः ३३ ।

अयुक्तचारं मन्ये त्वां प्राकृतैः सचिवैर्युतः ।
स्वजनं च जनस्थानं निहतं नावबुध्यसे ॥११॥

"I believe you to be without spies; you have with you, it seems, only uncivilised ministers. That is the reason why you do not know the slaughter of your own men, in **जनस्थान**."

त्वं तु लुब्धः प्रमत्तश्च परार्धीन श्च राक्षस ।
विषये स्वे समुत्पन्नं यो भयं नावबुध्यसे ॥१४॥

"You are going astray, negligent & dependent on others; that is why you do not know the danger that has arisen in your own territory."

Then **रावण** got his **आकाश रथ** made ready by his charioteer; & Ravana

कामगं रथमास्थाय काञ्चनं रत्नभूषितम् ।
पिशाचवदनैर्युक्तं खरैः कनकभूषणैः ॥६॥

Sitting in a chariot moving at pleasure, made of gold & adorned with diamonds, and yoked to (*i. e.* accompanied by) **खर**s of the face of devils bedecked with gold ornaments,

सशैलसागरानूपं वीर्यवानवलोकयन् ।
नानापुष्पफलैर्वृक्षै रनुकीर्णं सहस्रशः ॥३५॥

तं महर्षिगणैर्जुष्टं सुवर्णकृतलक्षणम् ।
नाम्ना सुभद्रं न्यग्रोधं ददर्श धनदानुजः ॥३६॥

Observing the watery or marshy trees together with mountains situated on the sea-shore, full of thousands of trees having various flowers & fruits, **रावण** saw the **न्यग्रोध** tree by name **सुभद्र** inhabitated by a number of sages & made prominent by **गरुड** (who had broken its branch but carried it away in order to save certain sages living underneath from death).

तं तु गत्वा परं पारं समुद्रस्य नदीपतेः ।
ददर्शाश्रममेकान्ते पुण्ये रम्ये वनान्तरे ॥३७॥

Having gone to the other side of the ocean, he saw a hermitage in a solitary, pious, charming other forest.

तत्र कृष्णाजिनधरं जटावल्कल धारिणम् ।
ददर्श नियताहारं मारीचं नाम राक्षसम् ॥३८॥

There he saw **मारीच** demon, wearing the skin of a black antelope, matted hair and bark clothes and with restrained diet.

Maricha inquired

कच्चित्ते कुशलं राजं लङ्कायां राक्षसेश्वर ।
केनार्थेन पुनस्त्वं वै तूर्णमेवमिहागतः ॥४१॥

"O demon king, is their anything wrong in **लङ्का**? Why have you again so quickly returned here ?"

रावण replied, "you know **खर** my brother living in **जनस्थान** and valiant **दूषण** & my sister **शूर्पणखा** & other soldiers (14000 in number). They have been killed by Rama, except my sister **शूर्पणखा** who has been

सर्गः ३६।

कर्णनासापहारेण भगिनी मे विरूपिता ॥१२॥

deformed by the removal (cutting off) of her ears & nose."

अस्य भार्यां-जनस्थानात्सीतां सुरसुतोपमाम्।
आनयिष्यामि विक्रम्य सहायस्तत्र मे भव ॥१३॥

"After a serious enterprize I will kidnap his wife **सीता** having the beauty of a goddess, from **जनस्थान**. In doing this, you please become by help-mate.

शृणु तत्कर्मसाहाय्ये यत्कार्यं वचनान्मम।
सौवर्ण स्त्वं मृगो भूत्वा चित्रो रजत बिन्दुभिः।
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ॥१८॥

Please hear what work you have to do at my request. You walk in Rama's hermitage before the eyes of **सीता**, assuming the form of a golden antelope, variegated with silvery spots.

सर्गः ३७।

त्वां तु निःसंशयं सीता दृष्ट्वा तु मृगरूपिणम्।
गृह्यतामिति भर्तारं लक्ष्मणं चाभिधास्यति ॥१९॥

Without doubt, Sita on seeing you in such a form of an antelope will ask her huband and Lakshamana to catch you.

ततस्तयोरपाये तु शून्ये सीतां यथासुखम् ।
निराबाधो हरिष्यामि राहुश्चन्द्रप्रभामिव ॥२०॥

And when accordingly they will go (after the antelope), I will without any obstruction & easily carry away **सीता**, just as **राहु** takes away the lustre of the moon."

Maricha became at once pale-faced through Rama's fear & said:-

जीवितं च सुखं चैव राज्यं चैव सुदुर्लभम् ।
यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम् ॥२२॥

"If you desire to enjoy for a long time you life, happiness and excellent kingdom, then do you not do anything disagreeable to **राम**."

Maricha then narrates his own history:-

सर्गः ३८ ।

कदाचिदप्यहं वीर्यात्पर्यटन्पृथिवीमिमाम् ।
बलं नागसहस्रस्य धारयन्पर्वतोपमः ॥१॥

"Some time ago, I possessing the strength of a thousand elephants, & bearing the similarity of a mountain, out of pride, wandering on this earth

व्यचरन्दण्डकारण्यमृषिमांसानि भक्षयन् ॥२॥

roamed about in the **दण्डकारण्य**, eating the flesh of sages.

अदृश्यत तदा रामो बालचन्द्र इवोदितः ॥१५॥

Rama, like the rising waxing moon, saw me.

ततोऽहं मेघसंकाश स्तप्तकाञ्चनकुण्डलः ।
बली दत्तवरो दर्पादाजगाम तदाश्रमम् ॥१६॥

Then I like a cloud, with ear-rings of pure gold, strong in body and with pride at having received a boon, went to that hermitage.

तेन दृष्टः प्रविष्टोऽहं सहसैवोद्यतायुधः ।
मां तु दृष्ट्वा धनुः सज्यमसंभ्रान्तश्चकार सः ॥१७॥

As soon as he saw that I had entered the hermitage, he at once took up his arms, joined his arrow & shooting it at me made me embarrassed.

अवजानन्नहं मोहाद्बालोऽयमिति राघवम् ।
विश्वामित्रस्य तां वेदिमभ्यधावङ्कृतत्वरः ॥१८॥

Through infatuction, believing that Rama was a child, I quickly ran to the altar of **विश्वामित्र**.

तेन मुक्तस्ततो बाणः शितः शत्रुनिबर्हणः ।
तेनाहं ताडितः क्षिप्तः समुद्रे शतयोजने ॥१९॥

Then he shot the enemy-destructing arrow **शित**. I was struck by it & was thrown at a distance of a hundred *Yojanas*, in the ocean."

[*Note*. Now please pause here, and consider on which side was it possible for **मारीच** to be thrown away into the sea at a distace of 100 Yojanas from near the **शोण** river where **सिद्धाश्रम** of sage **विश्वामित्र** was. Clearly the only ocean was the Bay of Bengal & the Indian Ocean to the East of Southern India. This was clearly to the south of *Ayodhya*,. And **मारीच** must thereafter be living in one of the east Indian Islands (called **सुन्द** islands).]

नेच्छता तात मां हन्तुं तदा वीरेण रक्षितः ।
रामस्य शरवेगेन निरस्तो भ्रान्तचेतनः ॥२०॥

"I was at that time protected by that valiant Rama, who did not desire to kill me. But by the force of राम's arrow I was thrown away unconscious.

पातितोऽहं तदा तेन गम्भीरे सागराम्भसि ।
प्राप्य संज्ञां चिरात्तात लङ्कां प्रतिगतः पुरीम् ॥२१॥

At that time I fell by it, into the deep waters of the ocean. After a long time I regained consciousness and I then went back to लङ्का city.

एवमस्मि तदामुक्तः सहायास्ते निपातिताः ।
अकृतास्त्रेण रामेण बालेनाक्लिष्टकर्मणा ॥२२॥

I was thus released, but my companions were killed by the young Rama of pure deeds who had unsheathed his arms.

तन्मया वार्यमाणस्तु यदि रामेण विग्रहम् ।
करिष्यस्यापदं घोरां क्षिप्रं प्राप्य न शिष्यसि ॥२३॥

If you, who are being thus restrained, will start a quarrel with Rama, then you will quickly obtain a horrible calamity and will be destroyed.

सर्गः ३९ ।

एवमस्मि तदामुक्तः कथंचित्तेन संयुगे ।
इदानीमपि यद्वृत्तं तच्छृणुष्व निरुत्तरम् ॥१॥

In the conflict with him, I was at that time released some how. But recently what happened, you hear that, without a reply (answerless).

राक्षसाभ्यामहं द्वाभ्यामनिर्विण्णस्तथाकृतः ।
सहितो मृगरूपाभ्यां प्रविष्टो दण्डकावने ॥२॥

Being not at all depressed though so treated, I accompanied by two demons in the form of animals, entered the **दण्डकारण्य**.

Assuming a terrible form I roamed about in the **दण्डकारण्य** killing, & drinking the blood of ascetics. Being intoxicated with pride and thinking **राम** to be a **नियताहार तापस** (an ascetic of restrained diet) and forgetting his former exploit with me,

अभ्यधावं सुसंक्रुद्धस्तीक्ष्णशृङ्गो मृगाकृतिः ॥९॥

I attacked him, in great anger, with sharp horns in animal form,

तेन त्यक्ता त्रयो बाणाः शिताः शत्रुनिबर्हणाः ।
विकृष्य सुमहच्चापं सुपर्णानिलतुल्यगाः ॥१०॥

After bending a very big bow, he shot three arrows by name **शित** (capable of destroying enemies) which were as quick in motion as **गरुड** and the wind.

पराक्रमज्ञो रामस्य शठो दृष्टभयः पुरा ।
समुत्क्रान्तस्ततो मुक्त स्तावुभौ राक्षसौ हतौ ॥१२॥

I who knew the exploits of **राम** & had seen the danger formerly, knavely ran away beyond reach; so got free; while my two companions were killed.

शरेण मुक्तो रामस्य कथंचित्प्राप्य जीवितम् ।
इह प्रव्राजितो युक्तस्तापसोऽहं समाहितः ॥१३॥

Being freed from the arrow of **राम**, somehow remaining alive, I have turned a recluse here, am a **युक्त** (a saint united with the supreme soul) & a well composed ascetic." And he adds.

"I am always out of my wits & see **राम** everywhere out of fear".

सर्गः ४० ।

Still **रावण** forced him to go to his help as desired saying:–

नो चेत्करोषि मारीच हन्मि त्वामहमद्य वै ।
एतत्कार्यमवश्यं मे बलादपि करिष्यसि ॥

"O **मारीच**, if you will not do (as desired by me), I will kill you here outright. You will have to do this work of mine even by force".

At last **मारीच** agreed. So **रावण** asked **मारीचः**–

आरुह्यतामयं शीघ्रं खगो रत्नविभूषितः ।
मयासह रथोयुक्तः पिशाचवदनैः खरैः ॥७॥

Please quickly take a lift with me in this aeroplane which is adorned by diamonds. To it have been yoked devil–faced **खर**s.

ततो रावणमारीचौ विमानमिव तं रथम् ।
आरुह्य ययतुः शीघ्रं तस्मादाश्रममण्डलात् ॥९॥

Then **रावण** and **मारीच**, having ascended into that chariot which was like **विमान**, went away quickly from the **आश्रम मण्डल** (the premises of the hermitage)

तथैव तत्र पश्यन्तौ पत्तनानि वनानि च ।
गिरींश्च सरितः सर्वा राष्ट्राणि नगराणि च ॥१०॥

Those two observing (underneath) cities and forests, mountains & rivers, kingdoms & towers & every thing else,

समेत्य दण्डकारण्यं राघवस्याश्रमं ततः ।
ददर्श सहमारीचो रावणो राक्षसाधिपः ॥११॥

and having arrived in the **दण्डकारण्य**, then saw the hermitage of **राघव**, they both **मारीच** & the demon-king **रावण**.

अवतीर्य रथात्तस्मात्ततः काञ्चनभूषणात् ।
हस्ते गृहीत्वा मारीचं रावणो वाक्यमब्रवीत् ॥१२॥

Having descended from that chariot which was adorned with gold, Ravana taking **मारीच** by the hand spoke thus:–

एतदाश्रमपदं दृश्यते कदलीवृतम् ।
क्रियतां तत्सखे शीघ्रं यदर्थं वयमागताः ॥१३॥

Here is seen this **रामाश्रम पद** (Rama's hermitage with its sorroundings) sorrounded by plaintain trees. O friend, now quickly perform that, for which we have come here.

Note. It is thus clear that **मारीच** lived in one of the Mollucas islands, *i. e.* the Spice **(मारीच)** islands. Similarly **सुमात्रा** appears to be a corruption of **सौमित्र** (son of **सुमित्रा** *i. e.* **लक्ष्मण**), and the islands of Java **(जव)** and Timor **(तुंबुरु)** appear to have been so

called from **जवराक्षस** whose son was **विराध** who was killed by **राम** at the **दण्डकारण्य प्रवेश समय.** It is significant that this **विराध** (it is said,) was a *Gandharva* by name **तुंबुरु**; and in the island of **सुम्बावा**, there is a conspicuous Volcano bearing the name "*Tomboro*". The islands of **सुम्ब** & **सुम्बावा** may respectively be the curruption of **सुन्द** & **उपसुन्द** the respective fathers of **मारीच** & **सुबाहु**. Or **सुम्ब** may well be a corruption of **जम्भ**.

The story of **जव**, **विराध** and **तुंबुरु** is as follows:– From **अत्रिऋषि**'s**आश्रम**, **राम**,**सीता** and **लक्ष्मण** proceeded furthcr to the south. First they stopped at **तापसाश्रम**. Next day they entered a dense forest where they met **विराध** *Rakshasa*, who was most fearful. By penance, he had obtnined a boon by the favour of Brahma, that he would not be killed or cut by **शस्त्र** (any weapon).

सर्गः ४ ।

He was killed by **राम** & **लक्ष्मण** by being decoyed into a pit; & thus he ended his life. At that time he said:–

हतोऽहं पुरुषव्याघ्र शक्रतुल्यबलेन वै ।
मया तु पूर्वं मोहान्न ज्ञातः पुरुषर्षभ ॥१४॥

O, best of men, I am killed by strength similar to that of Indra. I did not know it before, out of pride (delusion).

तव प्रसादान्मुक्तोऽहं सभिशापात्सुदारुणात् ।
भुवनं स्वं गमिष्यामि स्वस्ति वोऽस्तु परंतप ॥१९॥

I have been released by your favour, from the terrible curse. I will now go to my abode. O best ascetic, may it be well with you.

As shown above **सुन्द**, **उपसुन्द**, **सुकेतुयक्ष**, **ताटका**, **मारीच**, **सुबाहु**, **जव**, **तुंबुरु**, **विराध**, and **जम्भ**, all these & similar other **यक्ष**, **गन्धर्व** and **राक्षस**s were residing & were very powerful persons in the *Sunda Islands*; and those islands & the sea there were known as **सुन्द** Islands & **सुन्द** sea, as **सुन्द** was the monarch there, who was defeated by sage **अगस्त्य** who is known to have migrated from the North & spread Aryan culture in the south; and that therefore these southern islanders were enemies of the Brahmanical sages living in the *Dandakaranya*; & to molest them, they had settled in Janasthana, under the Suzerainty of **रावण** of **लङ्का**.

SECTION (5)

Significance of the word **सुन्दर** in "**सुन्दरकाण्ड**".

Now a question arises as to why the **सुन्दरकाण्ड** is called "**सुन्दर**" which ordinarily means "beautiful," although there is nothing charming to the mind in Hanuman's quest of **सीता** which is full of **करुण रस**. The troubles & tribulations of **हनुमान्**, the pitiable condition of **सीता** and its communication by **हनुमान्** to **राम** are so pathetic, that one would be inclined to call the title **सुन्दरकाण्ड** to be a pure misnomer. But

when we look to the method followed by the poet in fixing the title of the several काण्डs, we find that the poet did so, having regard to prominence of the subject matter dealt with or the place concerned. Thus in बालकाण्ड the poet has dealt with the events of the young age of राम; in the अयोध्या, अरण्य and किष्किधाकाण्डs, what took place at those places; and in the युद्धकाण्ड, the events that happened in the course of the great war. Having regard to these considerations I am inclined to the opinion that the poet meant to frame the title "सुन्द-काण्ड", because those events took place in the सुन्द islands; but that through ignorance or carelessness the word "सुन्द" was subsequently changed to "सुन्दर" by later writers. Or it is possible the name of the original powerful monarch of those islands *viz.*सुन्द was Sanskritised into सुन्दर; but if that was so, one fails to understand why in the legends centering round that monarch as given in the रामायण his name has been retained as सुन्द. Even there it should have been changed to सुन्दर. Be that as it may, there is hardly any doubt that in the सुन्दरकाण्ड the poet has had his attention focussed round the सुन्द islands, which takes us by that way to Australia which was the लङ्का of वालमीकि's रावण.

Retrospect.

It appears that *Angada* and others who were sent by Sugriva to the South, in quest of Sita, went due South in Southern India as far as Travancore and Magalore but found no trace of रावण or सीता there. On the other hand स्वयंप्रभा sent them back to *Vindhya*

mountains, at the south eastern end of which on the Sea-coast they met **संपाति** who directed them to the **अभिजिदभिमुखां दिशं** from **महेन्द्रगिरि** near *Vigagapatam*, *that is to say*, to that south that was inclined towards the East at an angle of about 20° or 25°. Now let us bear in mind the details given in Geography about **महेन्द्रगिरि** near *Vizagapatam* (which is 4920 ft. high), Andaman & Nicobar islands which are about 800 to 1000 miles away from that Coast, the strait of Malacca where the present famous naval and air base of Singapore is situated guarding the entrance to the Bay of Bengal and the Indian Ocean to the east of India, Sumatra & Java with the Volcanoes therein, Bali, Sumbava, Sumba & Timor islands collectively known as **सुन्द** islands, the Sunda sea, Timor sea & Arafura sea & the island of New Guinea (which is lizard-shaped), The Torres strait between New Guinea & Australia, the Great Dividing range of mountains in Australia, (which is a long chain of mountains – **लम्बगिरि**), with the Australian Alps at its southern extremity & Mount Morgan in the centre (known as the mountain of gold) & the fabulous quantity of gold found in lumps & shining in the sands of river-beds there. And let us compare this description with that given of the islands & the country crossed by **हनुमान्** as given in the First Chapter of the **सुन्दरकाण्ड** and judge for ourselves how wounderfully the two descriptions correspond.

CHAPTAR V.

SECTION (1)

सुन्दरकाण्ड (Sundara Kanda).

सर्गः १ (Chaptar I).

ततो रावणनीतायाः सीतायाः शत्रुकर्शनः ।
इयेष पदमन्वेष्टुं चारणाचरिते पथि ॥१॥

Thereafter Hanuman the destroyer of his foes intended to look out for the whereabouts of Sita who had been kidnapped by Ravana, by following the path frequented by the celestial choristers (चारण).

ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम् ॥९॥

That valiant became joyfully ready to cross the southern direction.

ववृधे रामवृद्धयर्थं समुद्र इव पर्वसु ॥१०॥

He became rest–less, like the sea on the moon's *Parva* (पर्व) days for the success of Rama's work.

निष्प्रमाणशरीरः संल्लिलङ्घयिषुरर्णवम् ।
बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम् ॥११॥

He whose body was extremely large and who was desirous of crossing the ocean, troubled the mountain with his hands and feet.

पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः ।
रीतिर्निवर्तयामास काञ्चनाञ्जनराजतीः ॥१५॥

The Mahendra mountain that was thus troubled by the powerful Hanuman began to emit golden and silvery dust.

कृतकण्ठगुणाः क्षीबा रक्तमाल्यानुलेपनाः ।
रक्ताक्षाः पुष्कराक्षाश्च गगनं प्रतिपेदिरे ॥२५॥

हारनूपुरकेयूरपरिहार्यधराः स्त्रियः ।
विस्मिताः सस्मिता स्तस्थु राकाशे रमणैः सह ॥२६॥

दर्शयन्तो महाविद्यां विद्याधरमहर्षयः ।
विस्मिता स्तस्थुराकाशे वीक्षां चक्रुश्च पर्वतम् ॥२७॥

शुश्रुवुश्च तदाशब्द मृषीणां भवितात्मनाम् ।
चारणानां च सिद्धानां स्थितानां विमलाम्बरे ॥२८॥

एष पर्वतसंकाशो हनूमान्मारुतात्मजः ।
तितीर्षति महावेगः समुद्रं वरुणालयम् ॥२९॥
रामार्थं वानरार्थं च चिकीर्षन्कर्मदुष्करम् ।
समुद्रस्य परं पारं दुष्प्रापं प्राप्तु मिच्छति ॥३०॥

Those in whose necks were lying the garlands of flowers and on whose bodies were smeared the ointments of *Raktamali chandan* &c, whose eyes were red and like lotuses and who were intoxicated (**क्षीबाः**) ascended the sky. And the ladies who had put on garlands, anklets, and bracelets on the upper and lower arms &c, stood with their lovers in the sky smiling and wondering. The demi-gods and the great sages stood wonder-struck in the sky, pointing out the great skill (of the monkey) and gazed at the mountain. At that time the words of respectable sages, *charanas* and *siddhas* who were sitting in the open sky were heard to say: *viz*, "this mountain-like Hanuman the son of the wind, who is possessed of

great speed is ready to cross this great ocean, the abode of Varuna. He is desirous of getting to the other end of the ocean which is uncrossable, for the sake of Rama and Angada Vanara, with a determination to perform a very difficult task.

इति विद्याधरा वाचः श्रुत्वा तेषां तपस्विनाम् ।
तमप्रमेयं ददृशुः पर्वते वानरर्षभम् ॥३१॥

Having heard these words of those ascetics the *Vidyadharas* saw that immeasurable best *Vanara* on the mountain.

And then Hanuman (उत्पतिष्यन्महाबलः) who was very powerful flew: and then (वानरान्वानरश्रेष्ठ इदं वचनमब्रवीत) that best *Vanara* spoke these words to the other *Vanaras*.

यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।
गच्छेत्तद्वन्निपिष्यामि लङ्कां रावणपालिताम् ॥३९॥

Just as the arrow discharged by Rama goes with the velocity of the wind, so I will go to the Lanka which is protected by Ravana.

नहि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजां ।
अनेनैव हि वेगेन गमिष्यामि सुरालयम् ॥४०॥

If I do not find the daughter of Janaka in the Lanka, then with the same speed I will poceed to the abode of the gods.

यदि वा त्रिदिवे सीतां न द्रक्ष्यामि कृतश्रमः ।
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम् ॥४१॥

And if inspite of all my trouble, I do not find Sita in heaven, then I will bring down Ravana, making him a prisoner.

सर्वथा कृतकार्योऽहमेष्यामि सहसीतया ।
आनयिष्यामि वा लङ्कां समुत्पाट्य सरावणम् ॥४२॥

Having completely achieved my object, I shall come back with Sita; or I will uproot Lanka with Ravana and bring it here.

एवमुक्त्वा तु हनुमान् वानरो वानरोत्तमः ।
उत्पपाताथ वेगेन वेगवानविचारयन् ॥४३॥

The best of the *Vanaras* Hanuman having said so, jumped with reckless speed.

सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥४४॥

And that best कपि Kapi believed himself to be like सुपर्ण (the celestial eagle).

सुपुष्पिताग्रै र्बहुभिः पादपैरन्वितः कपिः ।
हनूमान् पर्वताकारो बभूवाद्भुतदर्शनः ॥४९॥

That *Kapi* sorrounded by a number of fragrant trees, assumed a wonderful appearance like that of a mountain.

स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः ।
शुशुभे मेघसंकाशः खद्योतैरिव पर्वतः ॥५१॥

that *Kapi* कपि covered by budding flowers of various kinds shone like a cloud and looked like a mountain sorrounded by glow-worms.

लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते ।
अम्बरे वायुपुत्रस्य शाक्रध्वज इवोच्छ्रितः ॥६२॥

When he was flying in the sky, his long and raised tail shone like the flag of Indra.

तस्य वानरसिंहस्य प्लवमानस्य सागरम् ।
कक्षान्तरगतो वायु र्जीमूतइव गर्जति ॥६२॥

At the time that monkey-lion was flying over the ocean the wind that had entered his side was emitting a terrible sound like the thunder of a cloud.

उपर्यिष्टाच्छरीरेण च्छायया चावगाढया ।
सागरे मारुताविष्टा नौरिवासीत्तदा कपिः ॥६८॥

By the shadow of his great body (while he was flying in the sky), that was falling on the surface of the ocean, the Kapi appeared like a great ship propelled by the wind.

यं यं देशं समुद्रस्य जगाम स महोकपिः ।
सतु तस्याङ्गवेगेन सोन्माद इव लक्ष्यते ॥६९॥

Those parts of the ocean where the great Kapi was going appeared raging with madness, by the impetuosity of his body.

दश योजन विस्तीर्णा त्रिंशद्योजनमायता ।
छाया वानरसिंहस्य जवे चारुतरा भवत् ॥७७॥

The shadow of that वानर-सिंह (*Vanara-sinha*) that was ten *yojanas* wide and thirty *yojanas* long, appeared more beautiful while in motion.

शुशुभे सो महातेजा महाकायो महाकपिः ।
वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ॥७९॥

In that sopportless . Air-route that gygantic, heroic, महाकपि (*Maha-kapi*) shone like a winged mountain.

येनासौ याति बलवान्वेगेन कपिकुञ्जरः ।
तेन मार्गेण सहसा द्रोणाकृत इवार्णवः ॥८०॥

In the sky by whichever way he was going, he was making the ocean look like a small pool of water by force of his speed.

आपाते पक्षिसङ्घानां पक्षिराज इव व्रजन् ।
हनुमान्मेघजालानि प्रकर्षन्मारुतो यथा ॥८१॥

While he was travelling in the sky, like the king of birds, Hanuman was attracting the clouds like the wind.

पाण्डुरारुण वर्णानि नीलमञ्जिष्ठकानि च ।
कपिनाकृष्यमाणानि महाभ्राणि चकाशिरे ॥८२॥

And the big clouds that were attracted by him, shone, some white, some red, some black and others of मंजिष्ठ colour.

प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः ।
प्रच्छन्नश्च प्रकाशश्च चन्द्रमा इव लक्ष्यते ॥८३॥

In a moment he was entering the clouds and in another moment he was coming out of them. Thus often & often hiding and reappearing he appeared like the moon.

तताप न हि तं सूर्यः प्लवन्तं वानरेश्वरम् ।
सिषेवे स तदा वायू रामकार्यार्थसिद्धये ॥८५॥

The Sun did not trouble him (that lord of monkeys) while he was flying, and the Wind waited upon him (by blowing softly so as to refresh him in his journey), for the success of Rama's mission.

नागाश्च तुष्टुवुर्यक्षा रक्षांसि विविधानि च ।
प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम् ॥८७॥

Having seen that best Kapi whose fatigue had disappeared in a moment (*i. e.* who was indefatiguable), the Nagas, the Yakshas, and the various Rakshasas (such as Bali, Prahlad &c) began to praise him.

[*Note.* The other reading is **विबुधाः खगाः** (instead of **विविधानिच**) which means "gods moving in the Air".]

तस्मिन्प्लवगशार्दूले प्लवमाने हनूमति ।
इक्ष्वाकु कुल मानार्थी चिन्तयामास सागरः ॥८८॥

When that Hanuman, the chief of fliers, was flying up, the Sea, desirous of paying respect to the **इक्ष्वाकु** family, thought (to himself).

साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः ।
करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ॥८९॥

If I shall not render help to Hanuman, the monkey chief, I shall be an object of censure of all those who are endowed with speech.

अहं मिक्ष्वाकुनाथेन सगरेण विवर्धितः ।
इक्ष्वाकु सचिवश्चायं तन्नार्हत्यवसादितुम् ॥९०॥

I was bronght up by *Sagara* (सगर), the lord of the इक्ष्वाकु race and this Hanuman is a friend of the इक्ष्वाकु Family. Hence he does not deserve to be disheartened, (= to perish).

तथा मया विधातव्यं विश्रमेत यथा कपिः ।
शेषं च मयि विश्रान्तः सुखेनातितरिष्यति ॥९१॥

I must act in such a way that the monkey will get rest. After taking rest on me he will easily cross the remaining distance.

[*Note.* The other reading is "सुखी सोतिपतिष्यति": but the meaning is the same.]

इति कृत्वा मतिं साध्वीं समुद्रश्छन्नमम्भसि ।
हिरण्यनाभं मैनाक मुवाच गिरिसत्तमम् ॥९२॥

Entertaining this happy thought, the Sea said to Mainaka (मैनाक) the best of the mountains concealed under water and in the centre of which there is gold.

त्वमिहासुरसङ्घानां पातालतलवासिनाम् ।
देवराज्ञा गिरिश्रेष्ठ परिघः सन्निवेशितः ॥९३॥

O Best Mountain, You are posted here by the king of the gods as a barrier to the multitude of demons who dwell in the Nether-World.

त्वमेषां ज्ञातवीर्याणां पुनरेवोत्पतिष्यताम् ।
पातालस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ॥९४॥

And that is the reason why you are standing here obstructing the entrance of the incomprehensible

Nether-world belonging to those whose valour is well known and who are desirous of flying up (rising up) again.

तिर्यगूर्ध्वं मधश्चैव शक्तिस्ते शैल वर्धितुम ।
तस्मा त्संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ॥९५॥

You possess power, O Mountain, to grow in size obliquely, upwards, and downwards. Hence do I urge you; rise up, O best of the mountains.

स एष कपिशार्दूल स्त्वामुपर्वेति वीर्यवान् ।
हनूमान्रामकार्यार्थी भीमकर्मा खमाप्लुतः ॥९६॥

This Hanuman, the powerful Monkey Chief is coming over you. He of terrific prowess (भीमकर्मा), has jumped up to the sky with a view to accomplish Rama's object.

अस्य साह्यं मया कार्यं मिक्ष्वाकु कुलवर्तिनः ।
मम हीक्ष्वाकवः पूज्याः परं पूज्यतमा स्तव ॥९७॥

I must help this scion of the ईक्ष्वाकु family; those of the ईक्ष्वाकु family are fit for being honoured by me; and they are to be honoured most by you.

कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत् ।
कर्तव्य मकृतं कार्यं सतां मन्युमुदीरयेत् ॥९८॥

Please do this ministerial work of mine. Do you not transgress it. The work of good men which remains unperformed must be performed. Shake of sorrow.

सलिला दूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि ।
अस्माकमतिथिश्चैव पूज्यश्च प्लवतांवरः ॥९९॥

Get up out of the water and stand: and let this Kapi (कपि) rest on you. He is my guest and he, who is the best flier is fit to be worshipped.

चामीकर महानाभ देवगन्धर्वसेवित।
हनूमांस्त्वयि विश्रान्त स्ततः शेषं गमिष्यति ॥१००॥

O You, who have a large centre of gold, and who are resorted to by gods and Gandharvas, let Hanuman rest on you; and then he will proceed on his remaining journey.

काकुत्स्थ स्यानृशंस्यं च मैथिल्याश्च विवासनम्।
श्रमं च प्लवगेन्द्रस्य समीक्ष्यो स्थातुमर्हसि ॥१०१॥

You should rise up, having regard to the kindness (gentlemanliness) of Rama, the kidnapping of Sita, and the exertion of Hanuman, the best of the fliers.

हिरण्यगर्भो मैनाको निशम्य लवणाम्भसः।
उत्पपात जलात्तूर्णं महाद्रुमलतावृतः ॥१०२॥

The golden centred Mainaka, on hearing the words of the Sea instantly came up from the waters, covered on all sides with big trees and creepers.

स सागरजलं भित्वा बभूवात्युच्छ्रित स्तदा।
यथा जलधरं भित्वा दीप्तरश्मि र्दिवाकरः ॥१०३॥

He came out after breaking the waters of the ocean, just as the Sun of blazing rays comes out after breaking off the clouds.

स महात्मा मुहूर्तेन पर्वतः सलिलावृतः।
दर्शयामास शृङ्गाणि सागरेण नियोजितः ॥१०४॥

In a moment, the high souled mountain which was sorrounded by waters, came out and showed its summits, having been so commanded by the ocean.

[*Note. Andaman–Nicobar islands, Malacca Strait, and Malaya Peninsula.*

Although Malaya has in recent years come to be regarded as as part of the Far East, it has never been forgotton that both geographically and historically, the Malaya Peninsula is essentially part of Greater India. So at the present time troops of the Indian Army are playing an important part in the defence of Singapore and of Malaya as a whole.

The importance of Singapore in the defence of India is now generally recognised. General Sir Robert Cassells Commander–in–Chief in India recently observed that if Malaya and its great Fortress of Singapore were to fall into the hands of the enemy, the British Fleet would thereby lose its great base in the East and the whole Coastline from Calcutta to Madras would become liable to raids and bombardments by sea and air. Singapore has thus become of first importance to the defence of India and may be considered as one of her outposts. In other words, if Singapore were lost India would be directly threatened.

Singapore is the corner stone of British strategy over a wide area in East Asia which includes the Indian Ocean and the Bay of Bengal. Just as Egypt is the first line of this country's defence in the West,

so Singapore and the Federated Malay States are its first line of defence in the East. With Singapore in hostile hands, the approaches to Burma and the Indian sub-continent would be gravely imperilled, to say nothing of the link joining Great Britain and India with the Dominions of the southern hemisphere. Singapore to day is, of course, much more than a naval base, with a floating dock and graving dock both capable of taking the biggest vessels afloat. It is no less important as an air base while the troops-including Indians-and fortifications which defend the naval and air bases make it a fortress of the first order. From Singapore the R. A. F. looks out across the South China Sea to Hong Kong and south-east to Borneo and Sarawak, west to Ceylon and south to Port Darwin and Australia, so supplementing the defensive strength of coastal batteries with a tremendous range. There is every reason to believe that any hostile vessels approaching Singapore would receive a very warm reception.]

शातकुम्भमयैः शृङ्गैः सकिंनरमहोरगैः ।
आदित्योदयसंकाशै रुल्लिखद्भिरिवाम्बरम् ॥१०५॥
तस्य जाम्बूनदैः शृङ्गैः पर्वतस्य समुत्थितैः ।
आकाशं शस्त्रसंकाशमभवत्काञ्चनप्रभम् ॥१०६॥

When Mainaka mountain rose up, the sky that was dark like iron-weapons, became full of goldeu lustre on account of its golden peaks inhabited by *Kinnaras* and *Mahanagas*, which were like the rising Sun and which were touching the Sky.

जातरूपमयैः शृङ्गै र्भ्राजमानै र्महाप्रभैः ।
आदित्यशतसंकाशः सोऽभवद्गिरिसत्तमः ॥१०७॥

That best of mountains appeared like a hundred Suns rising together, by its golden and shining peaks.

तमुत्थितमसङ्गेन हनूमानग्रतः स्थितम् ।
मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ॥१०८॥

On seeing the mountain risen up, alone (and unsupported) in the midst of the ocean, he firmly believed that it was an obstacle (in his way), as it stood in front of him.

सतमुच्छ्रितमत्यर्थं महावेगो महाकपिः ।
उरसा पातयामास जीमूतमिव मारुतः ॥१०९॥

That great monkey of great velocity dashed away with his chest that mountain which had come up very high just as the wind (does) a cloud.

स तदाभोदित स्तेन कपिना पर्वतोत्तमः ।
बुद्ध्वा तस्य हरेर्वेगं जहर्ष च ननाद च ॥११०॥

That best of the mountain being thus dashed by the monkey gave out roars of laughter knowing the high velocity of that monkey.

तमाकाशगतं वीरं आकाशे समुपस्थितः ।
प्रीतो हृष्टमना वाक्यमब्रवीत्पर्वतः कपिम् ।
मानुषं धारयन्रूपमात्मनः शिखरे स्थितः ॥१११॥

Then that mountain assuming the form of Man sat on its own peak, and sitting thus in the sky, with a pleased mind, said these words to the monkey who was flying in the sky.

दुष्करं कृतवान्कर्म त्वमिदं वानरोत्तम ।
निपत्य मम शृङ्गेषु सुखं विश्रम्य गम्यताम् ॥११२॥

O Best of the Monkeys, you have accomplished this difficult task; so descending on my summit, take rest (for some time) and then proceed with ease further.

राघवस्यकुले जातैरुदधिः परिवर्धितः ।
स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः ॥११३॥

The Sea has been brought up (incerased on all sides) by those (sons of Sagara) born in the family of Raghava. Hence he is honouring you who are intent upon doing good to Rama.

कृते च प्रतिकर्तव्यमेष धर्मः सनातनः ।
सोऽयं तत्प्रतिकारार्थी त्वत्तः संमानमर्हति ॥११४॥

'One good turn deserves another in return' is an established rule of moral law. He therefore deserves respect from you, desirous as he is of returning the obligation.

तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम् ।
त्वन्निमित्तमनेनाहं बहुमानात्प्रचोदितः ॥११५॥

O Monkey Chief, stop, take rest on me and then proceed further. I have been urged by this Sea with great respect for your sake, with these words.

योजनानां शतं चापि कपिरेष खमाप्लुतः ।
तव सानुषु विश्रान्तः शेषं प्रक्रमतामिति ॥११६॥

"This monkey has flown over a distance of a hundred yojanas in the sky; let him take rest on

your summits and then let him cover the remaining distance."

तदिद् गन्धवत्स्वादु कन्दमूलफलं बहु।
तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽनुगमिष्यति ॥११७॥

You should therefore, O Monkey Chief, enjoy these various fragrant and sweet bulbous and other roots and fruits, take rest and then go further.

अस्माकमपि संबन्धः कपिमुख्य त्वयास्ति वै।
प्रख्यातस्त्रिषु लोकेषु महागुण परिग्रहः ॥११८॥

O Best of Monkeys, our connection with you is well known throughout the worlds, and is very meritorious.

वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज।
तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर ॥११९॥

O Best of Monkeys, O you son of Maruta, I believe you to be the best of all fliers, who are known for flying with great speed.

अतिथि किल पूजार्हः प्राकृतोऽपि विजानता।
धर्म जिज्ञासमानेन किं पुनस्त्वादृशो महान् ॥१२०॥

Even an ordinary guest is to be honoured by one who knows (the ordinary rules of etiquette), then how much more should you of excellent merits be honoured by a person who has the desire to know his duties well.

त्वंहि देववरिष्ठस्य मारुतस्य महात्मनः।
पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर ॥१२१॥

O Best of the Monkeys, you are the son of the best of the gods, the high souled Maruta, and you are similar to him in speed.

पूजिते त्वयि धर्मज्ञे पूजां प्राप्नोति मारुतः ।
तस्मात्त्वं पूजनीयो मे शृणु चाप्यत्र कारणम् ॥१२२॥

In case you who are knower of your duties are honoured, then the god Maruta will consider himself honoured by me. There is yet another reason for honouring you: please hear it.

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् ।
तेऽपि जग्मुर्दिशः सर्वा गरुडानिलवेगिनः ॥१२३॥

Formerly in the Golden Age, O Friend, the mountains had wings. They all used to go in all directions with the same agility as that of the Eagle and the Wind.

ततस्तेषु प्रयातेषु देवसङ्घा सहर्षिभिः ।
भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥१२४॥

The multitudes of gods with sages and other creatures were also overcome with fear at the thought of their falling down when they were moving through the Air.

ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः ।
पक्षांश्चिच्छेद वज्रेण ततः शतसहस्रशः ॥१२५॥

Then the thousand-eyed god Indra, being enraged, cut off the wings of the mountains into hundreds and thousands of pieces with his thunderbolt.

समासुपागतः क्रुद्धो वज्रमुद्यम्य देवराट् ।
ततोऽहं सहसा क्षिप्तः श्वसनेन महात्मना ॥१२६॥

That king of the the gods, raising his thunderbolt, approached me with rage. Just then I was thrown aside by the magnanimous Wind

अस्मिल्लवणतोये च प्रक्षिप्तः प्लवगोत्तम ।
गुप्तपक्षः समग्रश्च तव पित्राभिरक्षितः ॥१२७॥

And by being thrown into this ocean, O best of the Monkeys, with my wings preserved, I was completely saved by your father.

ततोऽहं मानयामि त्वां मान्योऽसि मम मारुतः ।
त्वया ममैष संबन्धः कपिमुख्य महागुणः ॥१२८॥

Hence I respect you, for the Wind indeed deserves to be respected by me. This, O Chief of the Monkeys, is my connection with you, and it is of high quality.

अस्मिन्नेवं गते कार्ये सागरस्य ममैव च ।
प्रीतीः प्रीतमनाः कर्तुं त्वमर्हसि महाकपे ॥१२९॥

Having regard to this duty of the Ocean and mine towards you, O big Monkey, it is fit you should accept this honour from me, with a pleased mind.

श्रमं मोक्षय पूजां च गृहाण हरिसत्तम ।
प्रीतिं च मम मान्यस्य प्रीतोऽस्मि तव दर्शनात् ॥१३०॥

O Best of Monkeys, (take rest on my summit and) remove your fatigue and accept my veneration, and thus gladden my heart. I am pleased with your visit (at your sight).

एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत् ।
प्रीतोस्मि कृतमातिथ्यं मन्युरेषोपनीयताम् ॥१३१॥

The Chief of the Monkeys, thus spoken to, said to the best of the mountains, "I am pleased with you, for you have shown hospitality to me. But you shonld not entertain any ill feeling with me, (as I can not accede to your request).

त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते ।
प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरे ॥१३२॥

I am in much haste to perform my duty: the day is passing off rapidly; I have given the promise of a nonstop flight (*i. e.* I shall not stop in the middle)".

इत्युक्त्वा पाणिना शैलमालभ्य हरिपुङ्गवः ।
जगामाकाशमाविश्य वीर्यवान्प्रहसन्निव ॥१३३॥

With these words, resting his hand on the mountain the powerful monkey chief proceeded through the sky with a smile.

स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः ।
पूजितश्चोपपन्नाभिराशीर्भिरभिनन्दितः ॥१३४॥
अथोर्ध्वं दूरमाप्लुत्य हित्वाशैलमहार्णवौ ।
पितुः पन्थानमासाद्य जगाम विमलेऽम्बरे ॥१३५॥

Thus that Hanuman, who was received with great respect by the ocean and the mountain and respected and congratalated with the best of blessings by them, left the ocean and the mountain, and flew high up in the air, and reaching the air-toute of his fatber proceeded on his journey in the clear sky.

भूयश्चोर्ध्वगतिं प्राप्य गिरिं तमवलोकयन् ।
वायुसूनु निरालम्बो जगाम कपिकुञ्जरः ॥१३६॥

Again rising up very high, after having cast a departing glance at the mauntain, that son of the Wind, the best of the Monkeys, proceeded in the sky quite unsupported.

तद्वितीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
प्रशशंसुः सुराः सर्वे सिद्धाश्च परमर्षयः ॥१३७॥

Thus Hanuman proceeded further without resting even for a moment. Having seen this most difficult task of his, all the gods, demi-gods and sages praised him.

देवताश्चाभवन्हृष्टा स्तत्रस्था स्तस्य कर्मणा ।
काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥१३८॥

The gods, Indra and others who were standing in the sky became pleased at this deed of the Gold-Centred Mountain.

उवाच वचनं धीमान्परितोषात्सगद्गदम् ।
सुनाभं पर्वतश्रेष्ठं स्वयंमेव शचीपतिः ॥१३९॥

Indra himself spoke these words with feeling to the excellent navelled mountain.

हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम् ।
अभयं ते प्रयच्छामि गच्छ सौम्य यथासुखम् ॥१४०॥

O golden centred best of the Mountains, I am verily much pleased with thee. I give you a boon of safety. Please now go back with ease.

साह्यकृतं ते सुमहद्विश्रान्तस्य हनूमतः ।
क्रमतो योजनशतं निर्भयस्य भये सति ॥१४१॥

You have rendered valuable assistance to Hanuman who was tired, while he was crossing hundred yojanas and when there was a chance of danger to him who was dauntless.

सतत्प्रहर्षमलभद्विपुलं पर्वतोत्तमः ।
देवतानां पतिं दृष्ट्वा परितुष्टं शतक्रतुम् ॥१४३॥
स वै दत्तवरः शैलो बभूवावस्थित स्तदा ।
हनूमांश्च मुहूर्तेन व्यतिचक्राम सागरम् ॥१४४॥

The best of the mountains became much pleased, having seen Indra much satisfied. That mountain on receiving the boon resumed his original position. And Hanuman in a moment was observed crossing the ocean.

[*Note.* Now let us pause here and examine which must be the *Mainaka* that had plunged itself into the ocean and come out of the Ocean to receive Hanuman. It seems that the *Andaman-Nicobar* islands must be the मैनाक (Mainaka) mountain, for the following reasons:–

(1). These islands must be situated in the sea to the south of Bengal, at a distance of about 800 to 1000 miles, which is approximately 100 *yojanas.*

(2). If we drop अंदा (Anda) from अंदामन् (Andaman), and बार Bar from निकोबार (Nicobar), what remins is मन्+निको (*Man+Nico*)=मनिको, the phonetic expression of which very much resembless मैनाक (Mainaka).

(3). The *Andaman–Nicobar* islands are islands formed by the sinking of mountains in the sea. That is the present opinion of geographers and geologists.

(4). There is the *Malacca* Strait between the Malaya Peninsula and the Sumatra island. It is possible that मलाका (Malacca) may be a corruption of मैनाक *Mainaka*, for it so much resembles in phonetic sound.

At the same time I do not overlook the fact that on the western coast of the Malaya Peninsula there is a town bearing the name मलाका (Malacca) from which the strait may have been so named. But this town could not have been the old मैनाक (Mainaka) for the description of मैनाक (Mainaka) as given in the Ramayana resembles that of the Andaman–Nicobar islands. It is possible मलाका (Malacca)=मैनाक (Mainaka) strait may have been named after Andaman –Nicobar islands and that मलाका (Malacca) town may have been so named after the Malacca Strait.

(5). The situation of Andaman–Nicobar and Malacca Strait, especially the latter is just on the Equator. And on the map the strait looks like an entrance door for the Netherlanders to come out to the Northern Hemisphere; and the Andaman Nicobar islands are situated like a bolt (परिघ) to that door.

(6). In Sumatra there is a town called Indrapura and a monntain called Indragiri. These names suggest that there must have, in old times, lived there Yakshas (यक्षाः), Gandharvas, Nagas and such others

then known as demi-gods, whose king may have been known as Indra.

(7). In the South-west corner of the Celebes islands, there are cape **मन्दर** (Mandara) and Mandara Gulf. It is not improbable that the old Puranic *Mandar mountain* round which the ocean was said to have been churned, was situated there. It is situated exactly on the Equator, midway between the Northern and Southern Hemispheres, where **देवाः** & **दानवाः** (Devas and Danavas) respectively lived. This Manadara (**मन्दर**) mountain must also have been the place where **धन्वन्तरी** (Dhanvantari) produced **अमृत** (nectar), as said in the **कूर्मावतार-कथा** (legend of the *Kurmavatara*) in Bhagavata. All these islands are known as " Spice-islands". And they are full of various kinds of medicinal herbs. It is possible that was the central place where **देव**, **दानव** and **नाग** people met together and putting their heads together, examined by the process of chemical analysis the various herbs, and determined the merits of each, and thus founded the well known **आयुर्वेद** (Ayurveda) Science and finally succeeded in exploring such a valuable medicine like the *Nectar* (**अमृत**). In this connection the following details of the **कथा** (legend) is worth bearing in mind.

The Supreme Lord advised the gods (who had approached him for a remedy to protect them from the tyranny of the demons) to make peace (friendship) with them and then try to reap the best fruit of mutual help and co-operation including **अमृत** (Nectar).

They were also advised to throw in the **क्षीरोदधि=क्षारोदधि** (*i.e*). (salty ocean ocean), **वीरुतृणलता=ओषधीः सर्वाः** and **मन्थानं मन्दरं कृत्वा**, to make the Mandara mountain the base or centre of the chemical research of these **ओषधीः** (herbs) and to (**नेत्रं कृत्वा तु वासुकिम्**) make the **वासुकि–नाग** (Vasuki Naga) the churning rope. Who was this *Vasuki Naga* appears from the following:–

ततो देवा सुराः कृत्वा संविदं कृतसौहृदाः ।
उद्यमं परमं चक्रु रमृतार्थं (परन्तप) ॥

ततस्ते मन्दरगिरिमोजसोत्पाटय दुर्मदाः ।
नदन्त उदधिं निन्युः शक्ता परिघबाहवः ॥

ते नागराज मामन्त्र्य परिवीय गुरौ मुदा ।
आरेभिरे सुसंयता मथितुं तेऽमृतार्थिनः ॥

Then the **देवाः** and **असुराः** (Devas and Asuras) made friendship and made the best exertions for the production of various good things culminating in **अमृत** Nectar. It is said that they by their valour dragged the **मन्दर** mountain (after uprooting it) and brought it in the ocean. Then they invited there the **नाग–राज** (Naga–Raja) and sat round a **गुरु** (preceptor) with pleasure *i. e.* (held a joint deliberation at a meeting presided over by a learned man), and commenced with full exertion and restraint, the churning (the chemical examination) with the object of finding out the **अमृत** (nectar),

Thus when the Devas, Danavas and Nagas put in their joint exertion, several prized things came out; and at last

अथोदतिष्ठत्पुरुषः सुभगः सिंहविक्रमः ।
अमृतापूर्णकलशं बिभ्रद्वलयभूषितः ॥

स वै भगवतः साक्षाद्विष्णो रंशांससम्भवः ।
धन्वन्तरि रिति ख्यात आयुर्वेदद्दगिज्यभाक् ॥

there came out an illustrious man of extra-ordinary exploit, adorned with armlets, bearing a pot full of **अमृत** (nectar). He was as it were an incarnation of God himself, by name Dhanvantari (**धन्वन्तरि**) having full knowledge of (**आयुर्वेद**) Ayurveda and possessing the merits of god Brihaspati (**बृहस्पति**).

Thus in the East Indies there was also the (**मन्दर**) Mandara mountain, where the whole of Ayurveda was found out by the joint exertions of *Devas*, *Danavas* and *Nagas*, after making a chemical analysis of a number of medicinal herbs (**ओषधोः**) that were growing in those islands.

The (**कथा**) legend also says that at one time the Mandara mountain was sinking into the sea and had to be kept steady by a support underneath. That may be the reason why at present there is no such mountain there, but only Mandara strait. For aught we know, the mountain may have sunk under the sea.]

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
अब्रुवन्सूर्यसंकाशां सुरसां नागमातरम् ॥ १४५॥

Theafter gods, Gandharvas, Siddhas and great sages spoke to Surasa (**सुरसा**) the mother of the Nagas (**नागाः**) who was like the blazing Sun.

अयं वातात्मजः श्रीमान्प्लवते सागरोपरि ।
हनूमान्नाम तस्य त्वं मुहूर्तं विघ्न माचर ॥१४६॥

"This Hanuman, the glorious son of Maruta is flying over the ocean; please act in such a way as to be an obstacle to him for a moment".

राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम् ।
दंष्ट्राकरालपिङ्गाक्षं वक्त्रं कृत्वा नभःसमम् ॥१४७॥

"Accordingly assuming the form of a furious demoness of the size of a mountain, having the mouth of furious jaws, yellow eyes and similar to the sky",

बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम् ।
त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति ॥१४८॥

"We wish you to measure his strength and also his power to perform exploits. Either, if he has strength and is resourceful, he will conquer you by some means; otherwise he will stop in despair."

एवमुक्ता तु सा देवी देवतै रभिसत्कृता ।
समुद्र मध्ये सुरसा बिभ्रति राक्षसं वपुः ॥१४९

बिकृतं विरूपं च सर्वस्य च भयावहम् ।
प्लवमानं हनूमन्त मावृत्येदमुवाचह ॥१५०॥

Having been thus invoked and spoken to by gods, (सुरसा) Surasa bore the form of a demoness in the midst of the ocean; her form was deformed and ugly and fearful to look at. She having sorrounded Hanuman, spoke to him thus.

मम भक्ष्यः प्रदिष्ट स्त्वमीश्वरै र्वानर्षभ ।
अहं त्वां भक्षयिष्यामि प्रविशेदं ममाननम् ॥१५१॥

"O Best of monkeys, I have been given a boon by God that you are my food. So I will eat you up. Enter this my mouth."

[*Note.* The islands of *Sumatra* and *Java* are full of volcanic mountain-ranges. And the furious volcano of "Cracatoa" situated in the strait between the islands of Sumatra and Java that burst recently, proved most destructive. And in the island of Java, there are volcanic mountains of a greater height than those in Sumatra. One of the southernmost mountain peaks in Sumatra is known as "Sumeru", **सुमेरु** (the birth-place of **हनुमान्**): it is situated near the present famous port of *Surabaya*. It is 12000 ft. high. Java was originally populated by Hindus; and still there is a big Hindu temple there known as "*Bora Badar*" **बडा-बदर** famous for its Hindu architecture. As there is Mahomedan rule there at present the **बडा-मंदिर** of the Hindus is now corrupted to **बोरा-बदर**. In the same way the **सुरसा** who was **नाग-माता** became **सुरसा-माता** which was next changed to **सुरसा-मैया** and then changed to **सुरसा-बया** or *Surabaya*. From the Ramayana it appears that in Java lived people of the *Naga* race who worshipped the big volcanic mountain situated there, as **सुरसा-माता** (Surasa Mata). It should be also marked that between Sumatra and Borneo, there is a strait still known as *Kari-Mata* Strait. (The legend of Ahi-Ravana and Mahi-Ravana, Rama and Lakshmana, and Kali Mata may be interesting in this connection). It appears that the crossing of the series of the volcanic ranges in Sumatra and Java (especially the latter) by Hanuman has been

put by the poet in poetic style, as if the **नागाः** (the Nagas) requested their goddess (mother) **सुरसा** (Surasa) to rise & test the strength of Hanuman, whereupon she assumed her **ज्वालामुखि** (volcanic) form and opened her burning jaws and asked Hanuman to venture to pass through it.

It appears that after passing over the Andaman–Nicobar islands, which, it is said were posted there to serve the purpose of a bolt to the door-way of the **पाताल-निलयानां** (residents) of the **पाताल** (Nether-lands), Hanuman now flew over Sumatra and Java (**सुमात्रा** and **जावा**) which were full of volcanoes, and that the description of this as given in Valmiki Ramayan (**वाल्मिकी रामायण**) is nothing but "Animism" (*i. e.* attributing of a living soul to inanimate objects), which is still extant in India.

Again in the third and fourth chapters of the **अरण्य काण्ड** *Viradha's* story is given. It appears therefrom that **जव** (Java) was a powerful monarch in the East Indies: his wife was *Shatahrida* (**शतह्रदा**) and his son by her was **विराध**. This **विराध** (*Viradha*) in his previous birth was a **गन्धर्व** by name **तुंबरू**. As he there fell in love with **रंभा**, he missed his duty of attendance on **कुबेर**. So by **कुबेर**'s curse, the **तुंबरू** became the demon *Viradha* (**विराध**).

It is thus clear that "*Java*" was so named after King **जव**.]

एवमुक्तः सुरसया प्राञ्जली वानरर्षभः ।
प्रहृष्टवदनः श्रीमानिदं वचनमब्रवीत् ॥१५२

Having been thus addressed by Surasa (सुरसा), the best of the monkeys, illustrious and of a pleasant face, spoke thus to her with folded hands.

रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम् ।
लक्ष्मणेन सहभ्रात्रा वैदेह्या चापि भार्यया ॥१५३॥
अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः ।
तस्य सीता हृता भार्या रावणेन यशस्विनी ॥१५४॥
तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात् ।
कर्तुं महीस रामस्य साह्यं विषयवासिनी ॥१५५॥

O demoness, Rama, son of Dasharatha has come to and lived with his brother Lakshmana and wife Sita in the Dandakaranya (दण्डकारण्य). From there, the glorious Sita, wife of Rama who has contracted a bitter enmity with the demons, has been kidnapped by Ravana, while Rama was engaged in some other work. Under the orders of Rama, I, his messenger will go to her presence. So you who are residing in this part of the country should render help to me.

अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणं ।
आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते ॥१५६॥

or (*i. e.* if you do not agree to it) I promise you truly that I shall return to your mouth after seeing Sita and the stainless Rama.

एवमुक्ता हनुमता सुरसा कामरूपिणी ।
अब्रवीन्नातिवर्तेन्मां कश्चिदेष वरो मम ॥१५७॥

Thus addressed by Hanuman, Surasa who could change her form at pleasure, replied thus: "No body dare transgress me; that is my boon".

तं प्रयान्तं समुद्दिश्य सुरसा वाक्य मब्रवीत् ।
बलं जिज्ञासमाना सा नागमाता हनूमतः ॥१५८॥

That *Naga-mata* (नागमाता) with a view to estimate his strength, spoke thus to Hanuman, seeing him proceeding further.

प्रविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम ।
वर एष पुरादत्तो मम धात्रेति सत्वरा ॥१५९॥
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः ॥१५९॥

"O best of Monkeys, You will have to go after having entered my mouth first today. This was the boon formerly given me by the Creator." So saying, she speedily opened her large mouth and stood in front of (मारुति) Maruti.

एवमुक्तः सुरसया क्रुद्धो वानरपुङ्गवः ।
अब्रवीत्कुरु वै वक्त्रं येन मां विषहिष्यसे ॥१६०॥

The best of the monkeys having been addressed thus, became angry and replied: " Open your mouth so wide that you can bear me in. "

इत्युक्त्वा सुरसां क्रुद्धो दशयोजन मायतम ।
दशयोजनविस्तारो हनूमान भवत्तदा ॥१६१॥

Having so said to Surasa (सुरसा) whose mouth was 10 yojanas in extent, Hanuman himself became equally wide in size.

तं दृष्ट्वा मेघसंकाशं दशयोजन मायतम् ।
चकार सुरसा चाप्यास्यं विंशद्योजन मायतम् ॥१६२॥

Having seen him like a cloud ten yojanas in extent, Surasa opened her mouth twenty yojanas in extent.

तां दृष्ट्वा व्यादितास्यां तु वायुपुत्रः सुबुद्धिमान् ।
हनूमांस्तु ततः क्रुद्धस्त्रिंशद्योजनमायतः ॥१६३॥

Heaving seen her of opened mouth, that intelligent वायुपुत्र हनुमान् again became angry and enlarged his body thirty yojanas in extent.

चकार सुरसा वक्त्रं चत्वारिंश त्तथोच्छ्रितम्
बभूव हनूमान्वीरः पञ्चाशद्योजनोच्छ्रितः ॥१६४॥

चकार सुरसा वक्त्रं षष्टियोजन मायतम् ।
तथैव हनुमान्वीरः सप्ततीयोजनोच्छ्रितः ॥१६५॥

चकार सुरसा वक्त्र मशीतं योजनायतम् ।
हनूमानचलप्रख्यो नवतीयोजनोच्छ्रितः ॥१६६॥

चकार सुरसा वक्त्रं शतयोजनमायतम् ।
तं दृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः सुबुद्धिमान् ।
संक्षिप्यात्मनः कायं बभूवाङ्गुष्ठमात्रकः ॥१६७॥

Then *Surasa* enlarged her mouth 40 yojanas and Hanuman enlarged his body 50 yojanas. Surasa made her mouth 60 yojanas, and Hanuman made his body 70 yojanas; and when she made her mouth 80 yojanas Hanuman made his body 90 yojanas. Then Surasa enlarged her mouth 100 yojanas. Having seen this, the intelligent Hanuman contracted his body to the size of a thumb only.

सोऽभिपद्याथ तद्वक्त्रं निपत्य च महाबलः ।
अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ॥१६८॥

That valiant Hanuman at once fell into her mouth and hastened away outside in no time. And then standing in the sky spoke to her thus.

प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तुते ।
गमिष्ये यत्र वैदेही सत्यश्चासीद्वरस्तव ॥१६९॥

O mother, a bow to thee: I have entered your mouth. I shall now go where Sita is. Your boon has proved true; and I am hale and hearty.

[*Note:*–Now please pause here and construe the meaning to be assigned to this figurative language of enlarging the mouth of Surasa & enlarging the the body of Hanuman; and in running this sort of race Hanuman won the race by entering Surasa's mouth and getting out of it quite un–injured in a moment. A glauce at the map of the world will show that the regular chain of volcanic mountains in Sumatra and Java was about 1000 miles in extent. And these volcanic craters appear to have been taken by the poet as the wide open and blazing mouth of Surasa–Mata, throughwhich theNether–landers must pass on their way from the Southern Hemisphere to the Nothern Hemisphere and *Vice versa*. This appears to have been said by the poet to be the boon given to Surasa by the Creator. How graphic this picture appears is left to the reader to judge.]

तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव ।
अब्रवीत्सुरसादेवी स्वेन रूपेण वानरम् ॥१७०॥

Then *Surasa Devi* (goddess Surasa) resuming her original god–like form on seeing Hanuman freed from

her demonish jaws like the moon from the mouth of Rahu, spoke to the monkey.

अर्थसिध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम् ।
समानय च वैदेहीं राघवेण च महात्मना ॥१७१॥

O best of monkeys, now go with ease for the success of your mission. Bring back Sita and unite her with Rama the great soul.

तत्तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
साधु साध्विति भूतानि प्रशशंसु स्तदा हरिम् ॥१७२॥

The Beings on finding that most difficult third task of Hunaman accomplished, extolled the Monkey with the words: "Well done, Well done."

स सागर मनाधार्यं मभ्येत्य वरुणालयम् ।
जगामाकाशमाविश्य वेगेन गरुडोपमः ॥१७३॥

Thereafter he having come near the uncontrollable ocean, the rasidence of Varuna, flew, pervading the sky, with the velocity similar to that of *Garuda* (the Celestial eagle).

[*Note*:–The other reading is **अनाधृष्यम्** instead of **अनावार्यम्** which has the same meaning.]

सेविते वारिधाराभिः पतगैश्च निषेविते ।
चरिते कैशिकाचार्यै रैरावत निषेविते ॥१७४॥

सिंहकुञ्जर शार्दूल पतगोरग वाहनैः ।
विमानैः संपतद्भिश्च विमलैः समलंकृते ॥१७५॥

वज्राशनि समस्पर्शै पावकै रिव शोभिते ।
कृतपुण्यै र्महाभागैः स्वर्गजिद्भि रधिष्ठिते ॥१७६॥

वहता हव्य मत्यन्त सेविते चित्रभानुना ।
ग्रहनक्षत्रचन्द्रार्क तारागणविभूषिते ॥१७७॥
महर्षिगण गन्धर्व नागयक्ष समाकुले ।
विविक्ते विमले विश्वे विश्वावसु निषेविते ॥१७८॥
देवराज गजाक्रान्ते चन्द्र सूर्य पथे शिवे ।
वितने जोवलोकस्य विमले ब्रह्म निर्मिते ॥१७९॥
बहुशः सेविते वीरै विद्याधरगणै वृते ।
जगाम वायुमार्गे च गरुत्मानिव मारुतिः ॥१८०॥

Then the Maruti (**मारुति**) went by the Air route like Garuda: the air route that was resorted to by clouds (showering rain), by birds, by the preceptors of music like Tumbaru and other Gandharvas, adorned by the rain-bow of Indra, by numerous aeroplanes to which were yoked lions, elephants, tigers, serpants and birds &c, dy fires of the splendonr of Vajra and electricity, by conquerors of heaven most meritorious and fortunate, by the fires carrying oblations, by constellations, planets, Sun and Moon and other numerous great sage-, Nagas and Yakshas, by open and pure Vishvadevas and Vishvavasus and by the elephant of Indra; which was like the path of the Sun, the giver of prosperity, which was like a pure umbrella of the mortals, which was designed by Brahma and resorted to by heroes and Vidyadharas.

[*Note*:–The air route over Bali, Sumba, Sumbawa, Celebes and other sorrounding islands which it appears from the **कूर्मावतार–कथा** (legend of the *Kurma* incarnation) were inhabited in ancient times by demi–gods like **यक्ष, गन्धर्व, नाग, देव,** and **दानव** is described here. Here was the mountain *Mandara*

where the ocean was churned by **देव, दानव** and **नाग** people and the whole of the Ayurveda **आयुर्वेद** was found out including the nectar. There is an interesting story about the nectar. In the **कूर्मावतार-कथा** it is said that the wine (as soon as it was produced) was taken away by the (**दानवs**) *Danavas*:-

अथासीद्वारुणी देवी कन्या कमललोचना ।
असुरा जगृहुस्तां वै हरे रनुमतेन ते ॥

"Then there arose the young goddess of wine, with eyes like the red lotus; with the permission of the Lord, the demons took her".

Then came out nectar, which was forcibly taken away by demons. Then god Vishnu

योषिद्रूपमनिर्देश्यं दधार परमाद्भुतम् ।
सव्रीडस्मित निक्षिप्त भ्रूविलोवलोकनैः ॥
दैत्ययूथपचेतस्सु काममुद्दीपयन्मुहुः ॥

took an indescribable and most wonderful female form. With bashful smiles and glances cast with the play of the brows, she frequently kindled passion in the minds of the demon chiefs. The demons were infatuated by her beauty; and due to her amorous sports, the demons lost the nectar which was enjoyed by the gods. Thus due to *Wine*, and *Woman*, the demons failed to reap the benefit of nectar, though it had been snatched away by them from the gods. And the gods enjoyed its bynefit, because (1) of freedom from wine, (2) freedom for woman, and (3) devotion to God.

एवं सुरा सुरगणाः समदेशकाल
हेत्वर्थ कर्ममतयोऽपि फले विकल्पाः ।
तत्रामृतं सुरगणाः फलमञ्जसाऽऽ पुः
यत्पादपङ्कजरजः श्रयणान्न दैत्याः ॥

Thus though the gods and the demons were alike in respect of place, time, purpose, means, endeavour and intelligence, they differed in the reaping of the fruit. Between the two, the gods easily got the fruit, because of their seeking the dust of the lotus feet of the Lord; (and by not doing that and taking to wine and woman instead) the demons failed to get immortality.)]

हनुमान्मेघजालानि प्राकर्षन्मारुतो यथा ॥१८१॥
कालागुरुसवर्णानि रक्तपीतसितानिच ।
कपिनाकृष्यमाणानि महाभ्राणि चकाशिरे ॥१८२॥
प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः ।
प्रावृषीन्दुरिवाभाति निष्पतन्प्रविशं स्तदा ॥१८३॥

प्रदृश्यमानः सर्वत्र हनूमान्मारुतात्मजः ।
भेजेऽऽबरं निरालम्बं पक्षयुक्त इवाद्रिराट् ॥१८४॥

Hanuman, the son of the Wind god, was sailing in the sky like a winged mountain quite unsupprted and without obstacle , dispersing the collection of clouds which were red, yellow, dark and white and which were shining while they were being attracted by the monkey; in a moment entering the nest of clouds and in another moment coming out of them, often and often, and so looking like the moon in the rainy season, and being seen like this from all the quarters of the earth.

प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राक्षसी।
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी ॥१८५॥

Having seen Hanuman flying in the sky like this, an old demoness by name सिंहिका (Sinhika) who was capable of assuming any form at pleasure began to think in her mind.

अद्य दीर्घस्य कालस्य भविष्याम्यह माशिता।
इदं मम महासत्त्वं चिरस्य वशमागतम् ॥१८६॥

Today after a long time I will get food. This big animal has fallen into my hand after a long time.

इति संचिन्त्य मनसा च्छायामस्य समाक्षिपत।
छायायां गृह्यमाणायां चिन्तयामास वानरः ॥१८७॥

Thinking like this in her mind, she caught his shadow. And as soon as his shadow was caught, the Monkey thought.

समाक्षिप्तोऽस्मि सहसा पङ्गीकृत पराक्रमः।
प्रतिलोमेन वातेन महानौरिव सागरे ॥१८८॥

I have been at once caught and made a cripple devoid of enterprize, just as a ship is rendered motionless by adverse wind in the Sea.

तिर्यगूर्ध्वं मधश्चैव वीक्षमाण स्तदा कपिः।
ददर्श स महासत्त्व मुत्थितं लवणाम्भसि ॥१८९॥

Then he saw all round, above, below, sideways and crossways, when he found a big ferocious animal risen from the ocean of salt water.

तद्दृष्ट्वा चिन्तयामास मारुति विकृताननाम् ।
कपिराज्ञा यथाख्यातं सत्त्व मद्भुतदर्शनम् ॥
छायाग्राहि महावीर्यं तदिदं नात्र संशयः ॥१९०॥

Having seen that animal, of a deformed female form, Maruti thought to himself:- "This must be that shadow-catching, very powerful animal of a ferocious look, as Sugriva had informed me. There is no doubt on this point."

[*Note*:-The effect of magnetic islands is similar to what is described in these verses. The ancients belived it was some super-natural power.]

स तां बुद्धार्थतत्त्वेन सिंहिकां मतिमान्कपिः ।
व्यवर्धत महाकायः प्रावृषीव बलाहकः ॥१९१॥

He recognised her as *Sinhika* verily. Then the intelligent large bodied monkey enlarged his body, just as the clouds do during the rainy season.

तस्य सा कायमुद्वीक्ष्य वर्धमानं महाकपेः ।
वक्त्रं प्रसारयामास पातालाम्बर संनिभम् ॥१९२॥

Having seen the body of that great monkey increasing, she extended her own mouth from Patala to the sky.

घनराजीव गर्जन्ती वानरं समभिद्रवत् ॥१९३॥

And she roaring like a row of thundering clouds rushed towards Hanuman.

स ददर्श ततस्तस्या विकृतं सुमहन्मुखम् ।
कायमात्रं च मेधावी मर्माणि च महाकपिः ॥१९४॥

The wise Hanuman saw her opened large mouth which was sufficiently wide to admit the whole body of Hanuman: and through that wide mouth he saw her vital parts.

स तस्या विकृते वक्त्रे वज्रसंहननः कपिः ।
संक्षिप्य मुहुरात्मानं निपपात महाबलः ॥१९५॥

Then that most powerful monkey, whose body was like वज्र (Vajra) contracted his body extremely and fell precipitately into her ugly mouth.

आस्ये तस्या निमज्जन्तं ददृशुः सिद्धचारणाः ।
ग्रस्यमानं यथा चन्द्रं पूर्णपर्वणि राहुणा ॥१९६॥

The Siddhas and Charanas saw him entering her mouth, like the Moon being swallowed by Rahu.

ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानरः
उत्पपाताथ वेगेन मनः संताप विक्रमः ॥१९७॥

That Monkey having with his sharp nails torn open her vital parts, quickly came out, with the speed of a mental wave.

तांतु दिष्ट्या च धृत्या च दाक्षिण्येन निपात्य सः ।
कपि प्रवीरो वेगेन ववृधे पुनरात्मवान् ॥१९८॥

That best of Monkey-heroes, by good luck, patience and cleverness, having killed that demoness, regained his original self and proceeded further quickly on his way.

हृतहृत्सा हनुमता पपात विधुराम्भसि ।
स्वयंभुवैव हनुमान्सृष्ट स्तस्या निपातने ॥१९९॥

That demoness fell into the waters of the ocean having been deprived of her heart by Hanuman; it appears that Hanuman was specially created by God for her destruction.

[*Note*:-In kishkindha Kanda, Sarga 41, this demonsss is said to be *Angaraka* (अंगारका) by name. This must be the island of New Guinea which is *lizard shaped*. Its appearance is like that of a ferocious animal killed and thrown into the sea, with feet cut off which are near the Torres Strait which is between this island and the top of Australia close to the "*Arafura*" Sea which might be a corruption of अनावार्य "Anavarya" Sea; the न and व might easily be changed to र and फ respectively. Although in Valmiki Ramayana it is said that Hanuman entered *Sinhika's* mouth and cut off her *vital parts* and then came out, still in the *Adhyatma Ramayana* it is said that he cut off *her feet*.

Again if we closely study the present geography of the Eastern islands in the Pacific Ocean, it will be found that in the islands of Polynesia, the people are savages and live on piracy and are cannibals.

Again in the middle of the New Guinea Island, there is a high mountain, the peaks of which are snow-covered, although it is near the Equator. It is possible that this Mountain may have been magnetic and that so it used to attract towards itself ships sailing on the seas and that the cannibals of this island might be looting them and eating up the sailors and others sailing in those ships.]

तां हतां वानरेणाशु पतितां वीक्ष्य सिंहिकाम् ।
भूतान्याकाश चारीणि तमूचुः प्लवगोत्तमम् ॥२००॥

Having seen that *Sinhika* killed by the Monkey and having seen her fallen quickly, the beings flying in the sky spoke thus to that excellent Flier.

भीममद्य कृतं कर्म महत्सत्त्वं त्वयाहृतम् ।
साधयार्थं मभिप्रेत मरिष्टं प्लवतांवर ॥२०१॥

"O Best of Fliers, you have done a great deed, by killing this ferocious animal. Now please attain your desired object without any further obstacle.".

यस्यत्वेतानि चत्वारि वानरेन्द्र यथा तव ।
धृतिर्दृष्टिर्मति र्दाक्ष्यं स कर्मसु न सीदति ॥२०२॥

"O Best of Monkeys, he who possesses, like you, these four virtues, namely, patience, foresight, intelligence & cleverness, never fails in his work."

स तैः संपूजितः पूज्यः प्रतिपन्न प्रयोजनैः ।
जगामाकाश मावि्श्य पन्नगाशनवत्कपिः ॥२०३॥

That respectable Monkey, having been honoured by all those whose purpose had been accomplished, proceeded further, having pervaded the sky, like Garuda.

प्राप्त भूयिष्ठ पारस्तु सर्वतः परिलोकयन् ।
योजनानां सहस्त्रान्ते वनराजिं ददर्श सः ॥२०४॥

He having reached almost the end of his journey, now looked all round; and at the end of one thousand yojanas, observed a row of forests.

[*Note.* The reader is requested to pause here for a moment and consider how very graphic this description is, when we compare it with the places on the maps. As soon as *Sinhika* सिंहिका (New Guinea) is crossed, that is to say, as soon as the Torres Strait is crossed, the Poet says: "Now Hanuman had come almost to the end of his journey," and that proceeding a little further and looking all round, presumably in the direction of the "Great Dividing Range" which in श्लोक २१२ is described as लम्बगिरि (*Lambagiri*) (a long chain of mountains) in Australia, he observed वनराजि (Vanaraji) (a chain of forests): please see Map No. I].

ददर्श च पतन्नेव विविध द्रुमभूषितम् ।
द्वीपं शाखामृगश्रेष्ठो मलयोपवनानि च ॥२०५॥

And while flying in the sky, that best of the monkeys saw the island that was adorned by various kinds of trees and gardens similar to those found in the Malayagiri.

[*Note* 1. That Lanka लङ्का was on an island in the midst of the southern Ocean is also supported by the following:–

सुन्दर काण्डे सर्गः २६

Sita says:–

कामं मध्ये समुद्रस्य, लङ्केयं दुष्प्रधर्षणा ।
न तु राघवबाणानां, गतिरोधो भविष्यति ॥१७॥

Let this Lanka (लङ्का) which is in the midst of the Ocean, be unassailable. But there is no power in this world capable of obstructing the course of the arrows of *Raghava.*

Note 2. **मलयोपवनानि** should mean, not the gardens of the Malaya-giri in India, itself; but gardens similar to those on the Malayagiri. It can not be expected that the Indian Malaya giri or the mountains of the Malaya Peninsula had extended as far as the Lanka.]

सागरं सागरानूपान् सागरानूपजान्द्रुमान् ।
सागरस्य च पत्नीनां मुखान्यपि विलोकयन् ॥२०६॥

While flying further in the sky, he saw the ocean, the watery places and country round about the ocean, and the mouths of rivers meeting the ocean.

[*Note.* Please see the Map of Australia in Map No. I, which shows the several rivers meeting the ocean, and the *Vanaraji* (**वनराजि** chain of forests)].

स महामेघ संकाशं समीक्ष्यात्मानमात्मवान् ।
निरुन्धन्तमिवाकाशं चकार मतिमान्मतिम् ॥२०७॥

That intelligent, self-possessed person, having seen his own self as large as a large cloud and pervading the whole sky as it were, thought to himself.

कायवृद्धिं प्रवेगं च मम दृष्ट्वैव राक्षसाः ।
मयि कौतूहलं कुर्युरिति मेने महामतिः ॥२०८॥

"The demons on seeing my big body and high velocity will be surprised", so thought that highly intelligent Being.

ततः शरीरं संक्षिप्य तन्महीधर सन्निभम् ।
पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ॥२०९॥

Then that self-possessed person having contracted his body, which was as large as a mountain, assumed

his original form, just as a sage who is free from worldly infatuation does.

तद्रूपमतिसंक्षिप्य हनूमान्प्रकृतौ स्थितः ।
त्रीन्क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ॥२१०॥

Having greatly contracted his form, Hanuman resumed his original form: just as Hari, the subduer of the power of Bali had done in order to deceive him by asking for land measuring three steps only.

स चारुनानाविधरूपधारी परंसमासाद्य समुद्रतीरं ।
परैरशक्यं प्रतिपन्नरूपः समीक्षितात्मा समवेक्षितार्थः ॥२११॥

That Hanuman, who could assume pleasing different forms, having reached the extreme other side of the Sea-coast which it was impossible for others to reach, changed his form, having considered his work carefully from all sides.

[*Note.* The use of परं here is, to my mind, very important, as it shows that the Lanka of Ravana was situated on the extreme other side of the Sea-coast; not some where near *Sinhika* or Torres Strait, but somewhere near the present Austarlian Alps, where there are its highest Peaks and near which the present city of Melbourne is situated. On the top of the mountain there, Hanuman appears to have alighted, see श्लोक २१२. In this surmise, support is received from Hanuman's narrative of his exploit to Rama, Lakshmana and Sugriva in *Sundara Kanda*, Sargas 58 & 65.

Sarga 58.

तां हत्वा पुनरेवाहं कृत्यमात्ययिकं स्मरन् ।
गत्वा च महदध्वानं पश्यामि नगमण्डितम् ॥४६॥
दक्षिणं तीर मुदधेर्लङ्का यत्र गता पुरी ।
अस्तं दिनकरे याते रक्षसां निलयंप्रति ॥
प्रविष्टोऽहम विज्ञातो रक्षोभि र्भीमविक्रमैः ॥४७॥

"Thus after having destroyed that demoness, and bearing in mind what I had to do **I went a long way, (made a long journey,) when I saw the southern coast of the ocean adorned by a mountain,** where the city of Lanka is situated. And after sunset, I entered the city, unknown by demons of great exploits, and went towards the houses of demons."

Note. Mark the words **गत्वा च महदध्वानं** = from Torres Strait he went a long distance before comming to **लङ्का.**

Sarga 65.

तत्र लङ्केतिनगरी रावणस्य दुरात्मनः ।
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे ॥९॥
तत्र सीता मया दृष्टा रावणान्तः पुरे सती ।
त्वयिसंन्यस्य जीवन्ती रामा राममनोरथम् ॥१०॥

The Lanka of that evil souled Ravana is situated there, **on the southern coast of the Southern Sea.** There, I saw Sita in the **अन्तःपुर** (harem) of Ravana. O Rama, she is holding her life, having focussed all her desires in you].

ततः स लम्बस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे ।
सकेतकोद्दालक नारिकेले महाभ्रकूटप्रतिमो महात्मा ॥२१२॥

That high souled person, who appeared like a collection of clouds, descended on the peak of that

long (chain) of mountains (लम्बस्य गिरेः कूटे) which was prosperous and which was full of beautifully pointed peaks and which was full of केतक, उद्दालक & नारिकेल trees.

ततस्तु संप्राप्य समुद्रतीरं, समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि।
कपिस्तु तस्मिन्निपपात पर्वते, विधूयरूपंव्यथयन्मृग
द्विजान् ॥२१३॥

Then having reached the sea-shore, Hanuman saw Lanka on the top of that excellent mountain; and he having changed his form fell on that mountain, having frightened the birds and animals there.

स सागरं दानवपन्नगायुतं बलेन विक्रम्यमहोर्मि मालिनम्।
निपत्य तीरे च महोदधेस्तदा ददर्शलङ्कां ममरावतीमिव ॥२१४॥

He having by his prowess crossed the ocean, that was full of demons and snakes and large waves, and descended on the shore of that great ocean, saw the Lanka which was like Indra's *Amaravati*.

[*Note*. Mark the words लम्बस्य गिरेः. It is not said to be a *high* mountain, but लम्ब (*long*). And a glance at Map No. I will show how appropriately correct that description is. "The Great Dividing Range" in the centre, with other similar ranges to its north and south is a long stretch of mountains running from North to South as far as the *Australian Alps* where there are the highest peaks (Mt. Bogong and Mt. Koscinsko) and where most probably the old Lanka of Ravana was situated. It is at the southern most end of the समुद्रस्य तीर (परं तीरं) the other or opposite coast of the Ocean.

The mountain on a peak of which Hanuman descended was known as *Trikutachala* and the peak was called *Dhavalashringa* (धवलशृंग). An adjoining mountain was known as *Suvelachala* and one of its peaks was called *Chitrasanu* (चित्रसानु): and it was from the top of this peak that (रामसेना) the Army of Rama had a full view of Ravana's Lanka: *vide* Yuddha–Kanda (युद्ध काण्ड) Sargas (सर्गः) 37 & 41. The map of Australia shows *three* peaks in Australian Alps: (1) Mansfield Peak, 6306 ft. high, (2) Near it, Mt. Bogong Peak, 6508 ft. high and (3) from these Peaks, close but at a distance, Mt. Koscinsko Peak, 7310 ft. high from where a full view of the first two points can he had. It is possible लङ्का was constructed on the first two peaks: and that from the third peak रामसेना had obtained a full view of रावण's लङ्का].

SECTION (2)

Sita's Curse.

This Lanka was cursed to be a wilderness by Sita: and that was probably the reason why when it was discovered by the Europeans recently, it was literally a widerness.

Vide सुन्दर काण्डः सर्गः २६ ।

Sita Says:

चिता धूमाकुलपथा गृध्रमण्डल मण्डिता ।
अचिरेणैव कालेन श्मशान सदृशी भवेत् ॥२६॥

"Now in a short time, this Lanka will be with streets full of smoke issuing from funeral piles, and will be adorned by crowds of vultures, like a Cremation Ground."

नूनं लङ्का हते पापे रावणे राक्षसाधिपे ।
शोषमेष्यति दुर्धर्षा प्रमदा विधवा यथा ॥२९॥

"On the Sinful Demon King Ravana being killed, this Lanka verily will be dried up, like a widowed woman, though it is unassailable at present."

पुण्योत्सवसमृद्धा च नष्टभर्त्री सराक्षसा ।
भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना ॥३०॥

"Though it is now full of prosperity and pleasing festivals, it will soon become devoid of protector; though it is full of demons at present, it will soon become like a widowed woman."

नूनं राक्षसकन्यानां रुदतीनां गृहे गृहे ।
श्रोष्यामि न चिरादेव दुःखार्तानामिहध्वनिम् ॥३१॥

"Indeed, in a short time I shall hear the lamenting voices of miserable demon-girls in every house."

सान्धकारा हतद्योता हतराक्षसपुङ्गवा ।
भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः ॥३२॥

"By the arrows of Rama the city of Lanka will be full of darkness and will be lustreless and devoid of heroic demons & burnt up."

SECTION (3)

The other exploits of Hanuman in Lanka: his return to Mahendragiri and report of his actions to Angada and others and to Rama finally.

सर्गः २ ।

स सागर मनाधार्ष्यं (मनाधृष्य) मतिक्रम्य महाबलः ।
त्रिकूटशिखरे लङ्कां स्थितां स्वस्थो ददर्श सः ॥

That mighty one, after crossing the unconquerable ocean saw with a composed mind, Lanka situated on the peak of the Trikuta Mountain.

गिरिमूर्ध्निस्थितां लङ्कां पाण्डरै र्भवनैः शुभाम् ।
स ददर्श कपिः श्रीमान् पुरमाकाशगं यथा ॥

That auspicious Monkey saw the city of Lanka full of delightful white mansions as if it was a city embedded in the Sky.

अनेन रूपेण मया नशक्या रक्षसांपुरी ।
प्रवेष्टुं राक्षसै र्गुप्ता क्रूरै र्बलसमन्वितैः ॥

It is impossible for me to enter this city of the Rakshasas in this form, guarded as it is by the ferocious and powerful demons.

उग्रौजसा महावीर्या बलवन्तश्च राक्षसाः ।
वञ्चनीया मया सर्वे जानकीं परिमार्गता ॥

While searching for Sita, I must dupe all the demons, although they are of terrific prowess, of great strength and powerful.

तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः ।
लङ्कामभिपतिष्यामि रावस्यार्थसिद्धये ।

Hence I with my form contracted during the night, shall fall upon Lanka with the intention of achieving the purpose of Rama.

सर्गः ३ ।

सत्वमास्थाय मेधावी हनुमान्मारुतात्मजः ।
निशि लङ्कां महासत्वो विवेश कपिकुञ्जरः ॥

The wise and the haughty strong Hanuman, the son of Vayu and the best of the Monkeys, assumed all the strength and entered Lanka during the night.

अथ सा हरिशार्दूलं प्रदिशन्तं महाबलम् ।
नगरी स्वेन रूपेण ददर्श पवनात्मजम् ॥

Then that city in its own form saw the powerful Monkey, the son of the Wind, entering it.

उवाच वचनं क्रुद्धा परुषं पवनात्मजम् ।
न शक्या मामवज्ञाय प्रवेष्टुं नगरी त्वया ॥

She being angry, addressed these words in a harsh tone to Hanumau: "Treating me with contempt, you dare not enter this city."

ततः स हरिशार्दूलो लङ्कया ताडितो भृशम् ।
ननाद सुमहानादं मुष्टिना चाभिजघान तां ॥

Then that powerful Monkey-Chief being excessively beaten by Lanka, shouted a very terrible cry and dealt a blow at her with his closed fist.

ततो वै भृशमुद्विग्ना लङ्का सा गद्गदाक्षरम् ।
उवाचागर्वितं वाक्यं हनुमन्तं प्लवंगमम् ॥
त्वं प्रविश्य हरिश्रेष्ठ पुरीं रावणपालिताम् ।
विधत्स्व सर्वकार्याणि यानि यानीह वाञ्छसि ॥

Then greatly depressed in mind, that Lanka gave up her pride, and said in faltering accents the following words to the Monkey. "Please enter, O Monkey Chief, into this city which is protected by Ravana and there carry out all the designs you have in mind".

सर्गः ४ ।

सोऽद्वारेण महावीर्यः प्राकारमभिपुप्लुवे ।
निशिलङ्कां महासत्त्वो विवेश कपिकुञ्जरः ॥

Then that best of Monkeys, of great strength and valour leaped up the ramparts of the city where there was no entrance and thus entered Lanka at night.

[*Note.* What places Hanuman examined next have been desscribed in Chapter III, Section (I) (d) (*ante*)].

सर्ग ४ to सर्ग १३ ।

उत्पतन्निपतंश्चापि तिष्ठन्गच्छन्पुनः पुनः ।
अपावृणंश्च द्वाराणि कपाटान्यवघाटयन् ।
सर्वमप्यवकाशं स विचचार महाकपिः ॥

Leaping up and coming down, standing here and going there, again and again, opening doors and

shutting them again, thus that great Monkey searched for her in every (conceivable) space.

अदृष्ट्वा जानकीं सीतामब्रवीद्वचनं कपिः ।

Not seeing Sita, the Monkey spoke these words:—

अत्र संपातिना सीता रावणस्य निवेशने ।
आख्याता गृध्रराजेन न च पश्यामि तामहम् ॥

"Here in Ravana's mansion was Sita said to be, by *Sampati*, the King of Vultures. But I do not find her there."

सर्गः १४ ।

स मुहूर्तमिवध्यात्वा मनसा चाधिगम्य ताम् ।
अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः ।

After meditating for a while and comprehending her with his mind, Hanuman of great brilliance, leapt from that mansion into an enclosure.

अशोक वनिकायां तु तस्यां वानरपुङ्गवः ।
ददर्श शुक्लपक्षादौ चन्द्ररेखा मिवामलाम् ॥

And in the Ashoka forest, the foremost of the Monkeys saw her like the spotless ray of the Moon in the beginning of the bright half of the month.

दुःखेन बुबुधे सीतां हनुमाननलंकृताम् ।
संस्कारेण यथाहीनां वाचमर्थान्तरं गताम् ॥

As she was without ornaments, Hanuman made her out with difficulty, like speech without culture which has lost its meaning.

इयं कनकवर्णाङ्गी रामस्य महिषी प्रिया।
प्रनष्टाऽपि सती याऽस्य मनसो न प्रणश्यति॥

This golden hued lady is indeed the beloved Queen of Rama, for though she is lost, she is not lost from his mind.

अस्यां देव्यां मनस्तस्मिंस्तस्य चास्यां प्रतिष्ठितम्।
तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति॥

This lady's mind is rooted in him and his mind is rooted in her. That is why the righteous minded Rama and Sita are maintaining their lives even for a short time.

एवं सीतां तदा दृष्ट्वा हृष्टः पवनसंभवः।
जगाम मनसा रामं प्रशशंस च तं प्रभुम्॥

Thus the son of Vayu, delighted on finding Sita there, thought of Rama in his mind, and praised hi master.

स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः।
सीतामाश्रित्य तेजस्वी हनुमान्विललाप ह॥

Thinking for a while with eyes full of tears, the effulgent Hanuman lamented at the fate of Sita.

कामभोगैः परित्यक्ता हीना बन्धुजनेन च।
धारयत्यात्मनो देहं तत्समागमलालसा॥

Deprived of love and enjoyments, and bereft of relations, she still keeps her body, being desirous of re-union with him.

तथा विप्रेक्षमाणस्य वनं पुष्पितपादपम् ।
विचिन्वतश्च वैदेहीं किञ्चिच्छेषा निशाऽभवत् ॥

Whilst he was looking at the forest full of blossoming trees, and searching for Sita, only very little of the night was unspent.

षडङ्गवेदविदुषां क्रतुप्रवरयाजिनाम् ।
शुश्राव ब्रह्मघोषाश्च विरात्रे ब्रह्मराक्षसाम् ॥

And at that late hour of the night, he heard the holy chanting of the *Brahma Rakshasas* who were experts in all the six ancillaries of the Vedas and who had performed the greatest sacrifices.

अथ मङ्गलवादित्रैः शब्दैः श्रोत्रमनोहरैः ।
प्रबुध्यत महाबाहुर्दशग्रीवो महाबलः ॥

Then the ten-necked and highly heroic Ravana of mighty arms was roused by the sounds of auspicious instruments, melodious to the ears.

विबुध्यतु यथाकालं राक्षसेन्द्रः प्रतापवान् ।
अशोक वनिकामेव प्राविशत्सन्ततद्रुमाम् ।
वृतः परमनारीभिः ताराभिरिव चन्द्रमाः ॥

After waking up, the effulgent lord of Rakshasas entered, in due time, the Ashoka Garden, which was full of trees; he was sorrounded by choicest damsels like the Moon by the Stars.

रावणोऽयं महाबाहुरिति संचिन्त्य वानरः ।
पत्रगुल्मान्तरे सक्तो हनुमान्संवृतोऽभवत् ॥

Thinking he must be the mighty-armed Ravana, Hanuman kept himself (hidden) within a mass of leaves and thus concealed himself.

सीतामसितकेशान्तामुपावर्तत रावणः ॥

Ravana approached Sita of dark tresses.

स तां पतिव्रतां दीनां निरानन्दां तपस्विनीम् ।
साकरैर्मधुरै वाक्यै र्न्यदर्शयत रावणः ॥

Then Ravana with sweet words and gestures revealed himself (*i. e.* his own heart's desire) to Sita who was chaste, miserable, joyless and living the life of an ascetic.

कामये त्वां विशालाक्षि बहु मन्यस्व मां प्रिये ।
भव मैथिलि भार्या मे मोहमेनं विसर्जय ॥

O Wide-eyed one, I love you; O Dear One, honour me; O Sita, become my wife; give up this folly.

तस्य तद्वचनं श्रुत्वा सीता रौद्रस्य रक्षसः ।
तृण मन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता ॥

Hearing these words of the terrible demon, Sita threw a blade of grass between them, and smiling innocently replied.

निवर्तय मनो मत्तः स्वजने क्रियतां मनः ॥

Turn back your desire from me. Let it be fixed on your own people.

नाहमौपयिकी भार्या परभार्या सती तव ॥

I am no fit wife to you, being the faithful wife of another.

साधु धर्ममवेक्षस्व साधु साधुव्रतं चर ।
यथा तव तथा ऽन्येषां दारा रक्ष्या निशाचर ॥

Look to Dharma, follow carefully the rule of conduct of the good people; O Rakshasa, the wives of others must be protected as your own.

अन्यथा त्वं हि कुर्वाणो वधं प्राप्स्यसि रावण ॥

O Ravana, if you act otherwise, you will meet with your death.

सीताया वचनं श्रुत्वा परुषं राक्षसाधिपः ।
प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम् ॥

Hearing the harsh words of Sita, the King of the Rakshasas replied haughtily to Sita of comely looks.

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः ।
ततः शयनमारोह मम त्वं वरवर्णिनि ॥

Two months more have to be kept by me, it being the limit prescribed by me to you. Then you must come to my bed, O beautiful one.

ऊर्ध्वं द्वाभ्यां तु मास्याभ्यां भर्तारं मामनिच्छतीम् ।
मम त्वां प्रातराशार्थं सूदयन्ते महानसे ॥

If even after the expiry of two months, you do not agree to accept me as your husband, they will prepare you in the kitchen for my morning meal.

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः ।
प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् ॥

Saying thus to Sita, King Ravana of ten necks, the vanquisher of foes, departed, causing the earth to quake, as it were.

हनुमानपि विश्रान्तः सर्वं शुश्राव तत्त्वतः ।
ततो बहुविधां चिन्तां चिन्तयामास वानरः ॥

Hanuman too having rested, heard everything in its true meaning. Then the monkey fell into great anxiety, and thought.

अहमाश्वासयाम्येनां पूर्णचन्द्रनिभाननाम् ।
राममक्लिष्टकर्माणं स्ववन्धुमनुकीर्तयन् ॥

"I shall console her, whose face is as beautiful as the full moon, by praising my friend Rama of benign actions."

सोऽवतीर्य द्रुमात्तस्माद्विद्रुमप्रतिमाननः ।
विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ।
तामब्रवीत्महातेजा हनुमान्मारुतात्मजः ।
शिरस्यञ्जलिमाधाय सीतां मधुरयागिरा ॥

Descending from that tree, the effulgent Hanuman the son of Vayu, having a coral red contenance and bearing himself humbly, approached Sita and bowed down to her with folded hands placed on his head, and spoke to her in a sweet voice.

यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम् ।
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ॥

"From your wretched condition, but superhuman beauty and ascetic garb, there is no doubt that you are verily the queen of Rama."

सा तस्य वचनं श्रुत्वा रामकीर्तनहर्षिता ।
उवाच वाक्यं वैदेही हनुमन्तं द्रुमाश्रितम ॥

Hearing his words, and being delighted at the mention of Rama's name, Vaidehi said these words to Hanuman who was on the tree.

दुहिता जनकस्याहं भार्या रामस्य धीमतः ।
वसतो दण्डकारण्ये तस्याहममिततेजसः ।
रक्षसाऽपहृता भार्या रावणेन दुरात्मना ॥

"I am the daughter of Janaka, and the wife of the wise Rama. While living in the *Dandaka Forest*, I, the wife of Rama of immeasurable effulgence was forcibly carried away by the wicked Ravana."

वर्तते दशमो मासो द्वौ तु शेषौ प्लवंगम ।
रावणेन नृशंसेन समयो यः कृतो मम ॥

समयः = Agreement or arrangement.

"O Best of the Fliers, according to the appointment made by the cruel Ravana with me, this is the tenth month: and there remain only two months more."

[*Note.* Ravana had a curse from *Nala-Kubara*, son of his elder brother *Vaishravana*, or from पितामह (ब्रह्मा):-

उत्तर काण्डे सर्गः २६ ॥

यदा ह्यकामां कामार्तो धर्षयिष्यति योषितम् ।
मूर्धा तु शतधा (सप्तधा) तस्य शकली भविता तदा ॥५५॥

If he, overcome by lust, will violate a woman without her consent, his head will be reduced to one hundred (seven) pieces.

युद्ध काण्डे सर्गः १४ ।

अद्यप्रभृति यामन्यां बलान्नारीं गमिष्यसि ।
तदा ते शतधा मूर्धा फलिष्यति न संशयः ॥१४॥]

श्रुत्वा तु स दशग्रीवस्तं शापं रोमहर्षणम् ।
नारीषु मैथुनीभावं नाकामास्वभ्यरोचयत् ॥५८॥

Ravana having heard this curse, (since then), does not desire sexual intercourse with women without their consent. Ravana says:–

इत्यहं तस्य शापस्य भीतः प्रसभमेव तां ।
नारोहये बलात्सीतां वैदेहीं शयने शुभे ॥१५॥

"Beiug afraid of that curse I dare not ascend forcibly the nice bed of वैदेही."

The cause of the curse was that Rambha wife of Nala-Kubara (or Punjikasthala, wife of Brahma) was violated by Ravana while she was on her way to her husband, in spite of her protest. When Nala-Kubara (Brahma) heard this from Rambha (Punjikasthala) he is said to have given the above curse.

Ravana reports his actions to his brother *Kumbhakarna*:–

युद्ध काण्डे सर्गः १२ ।

सातु संवत्सरं कालं मामयाचत भामिनी ।
प्रतीक्षमाणा भर्तारं राममायतलोचना ॥१९॥
तन्मया चारुनेत्रायाः प्रतिज्ञातं वचः शुभम् ॥

"That lady begged of me one year, during which period she is awaiting her husband: and I have granted her that request."]

द्वौमासौ तेन मे कालो जीवितानुग्रहः कृतः ।
ऊर्ध्वंद्वाभ्यां तु मासाभ्यां ततस्त्यक्ष्यामि जीवितम् ॥

"Two months have been fixed by him as the period of grace for my life. After the expiry of those two months I will quit this life."

तस्यास्तद्वचनं श्रुत्वा हनुमान् हरियूथपः ।
दुःखादुःखाभिभूतायाः सान्त्वमुत्तरमब्रवीत् ॥

Hearing these words of that lady who was overpowered with grief, Hanuman, the leader of the Monkey hosts, himself distressed, uttered this soothing reply.

रामसुग्रीवयोरैक्यं मङ्गलं समजायत ।
हनुमन्तं च मां विद्धि तयोर्दूतं मिहागतम् ॥

"Friendship between Rama and Sugriva, which is a happy event, has taken place. Know me to be Hanuman, their messenger who has come here to you."

अचिराद्राघवो देवि त्वामितो नयिताऽनघे ॥

"O Sinless Queen, Raghava will take you hence, ere long."

रामनामाङ्कितं चेदं पश्य देव्यङ्गुलीयकम् ।

"O Queen, look at this ring which is engraved with Rama's name.".

प्रत्ययार्थं तवानीतं तेन दत्तं महात्मना ।

"It having been given me by that high souled Rama has been brought to you to inspire confidence".

श्रुत्वैव तु वचो मह्यं क्षिप्रमेष्यति राघवः ।
चमूं प्रकर्षयन्महतीं हर्यृक्षगणसंकुलाम् ॥

"Immediately on hearing my words Raghava will come here quickly, leading a large army of monkeys and bears".

विष्टम्भयित्वा बाणौघैः रक्षोभ्यं वरुणालयम् ।
करिष्यति पुरीं लङ्कां काकुत्स्थः शान्तराक्षसाम् ॥

"Causing the impenetrable ocean to be still (by means of a bridge), Rama will make the city of Lanka devoid of Rakshasas by means of his terrible arrows".

अभिज्ञानं प्रयच्छ त्वं जानीयाद्राघवो हि यत् ।
ब्रूहि यद्राघवो वाच्यो लक्ष्मणश्च महाबलः ॥

"Give me some token that Raghava may recognise it and tell me that which Raghava and Lakshmana the strong should be told".

इत्युक्तवति तस्मिंश्च सीता सुरसुतोपमा ।
उवाच शोकसंतप्ता हनुमन्तं प्लवंगमम् ॥

When he had spoken thus, Sita equal to the daughter of a god, said in sore grief to the monkey Hanuman.

तौ ममार्थे सुखं पृच्छ शिरसा चाभिवादय ।

"Enquire in my name after the welfare of both the brothers (Rama & Lakshmana) and salute them with bowed head."

राघवस्त्वत्समारंभान्मयि यत्नपरो भवेत् ।
इदं ब्रूयाश्च मे नाथं शूरं रामं पुनःपुनः ॥

"Through your attempt Raghava should bestir himself. Tell this to my heroic lord Rama, again and again."

जीवितं धारयिष्यामि मासं दशरथात्मज ।
ऊर्ध्वं मासान्न जीवेयं सत्येनाहं ब्रवीमिते ॥

"O Rama, son of Dahsaratha, I shall keep up my life for a month. Beyond that month, I will not survive. I tell this to you with an oath."

ततो वस्त्रगतं मुक्त्वा दिव्यं चूडामणिं शुभम् ।
प्रदेयो राघवायेति सीता हनुमते ददौ ॥

Then taking out the auspicious and highly effulgent *Chudamani* that was tied in her cloth, Sita gave it to Hanuman, saying "This must be given to Raghava".

मणिरत्नं कपिवरः प्रतिगृह्याभिवाद्य च ।
तस्मादेशादपक्रम्य चिन्तयामास वानरः ॥

Taking that excellent jewel and saluting her, and after moving away from that place, the Monkey indulged in thought.

इदमस्य नृशंसस्य नन्दनोपममुत्तमम् ।
वनं विध्वंसयिष्यामि शुष्कं वनमिवानलः ॥

"I will destroy this excellent garden of the wicked Rakshasa, which is equal to Nandana Vana, even as fire destroys a dry jungle."

ततस्तु हनुमान्वीरो बभञ्ज प्रमदावनम् ।
चकार सुमहद्रूपं राक्षसीनां भयावहम् ॥

Then the heoric Hanuman destroyed that garden of the damsels and made his form so big as to strike terror among the Rakshasa women.

रावणः स्वदृशान्शूरान्किंकरान्नाम राक्षसान् ।
व्यादिदेश महातेजा निग्रहार्थं हनूमतः ॥

Then Ravana ordered the Rakshasas called Kinkaras who were equal to him in valour, to catch Hanuman.

ततः स किंकरान्हत्वा हनुमान्दर्शयन्बलं ।
चैत्यप्रासादमुत्प्लुत्य मेरुशृङ्गमिवोन्नतम् ।
धृष्टमास्फोटयामास लङ्कां शब्देन पूरयन् ॥

Then killing the Kinkaras and exhibiting his strength Hanuman jumped on the Chaitya (Temple) Palace which rose as high as a mountain peak, and struck it fearlesly, filling the whole of Lanka with a terrible sound.

तेन नादेन महता चैत्यपालाः शतं ययुः।
गृहीत्वा विविधानस्त्रान्प्रासान्खड्गान्परश्वधान्।
विसृजन्तो महाकाया मारुतिं पर्यवारयन्॥

On hearing his roaring, hundreds of the guards of the temple attacked Hanuman, armed with various weapons.

ततोवातात्मजः क्रुद्धो भीमरूपं समास्थितः।
स्तम्भ मुत्पाटयित्वा वेगेन भ्रामयामास सर्वतः॥

Then the gigantic Hanuman becoming angry uprooted a pillar and flourished it forcibly all round.

तत्र चाग्निः समभवत्प्रासादश्चाप्यदह्यत॥

Fire took place there and the temple palace was burnt to the ground.

संदिष्टो राक्षसेन्द्रेण प्रहस्तस्य सुतो बली।
जम्बुमाली महादंष्ट्रो निर्जगाम धनुर्धरः॥
स हतस्तरसा तेन जम्बुमाली महारथः।
पपात निहतो भूमौ चूर्णिताङ्ग विभूषणः॥

Having been ordered by Ravana, Jambumali, son of Prahasta went against Hanuman, who however threw him down on the ground with crushed limbs.

ततस्ते राक्षसेन्द्रेण चोदिता मन्त्रिणः सुताः।
निर्ययुर्भवनात्तस्मात्सप्त सप्तार्चिवर्चसः॥

Then Ravana directed the seven sons of his ministers who were shining like fire, and they went against Hanuman.

स तैः क्रीडन्धनुष्मद्भि व्योम्नि वीरः प्रकाशते ।
धनुष्मद्भिर्यथा मेघै र्मारुतः प्रभुरम्बरे ॥

The glorious Hanuman while playing with them who were armed with bows, shone like god Wind playing with clouds.

सताम्प्रवृद्धान्विनिहत्य राक्षसान्महाबलश्चण्डपराक्रमः कपिः ।
युयुत्सुरन्यैः पुनरेव राक्षसै स्तदेववीरोऽभिजगाम तोरणम् ।

Having killed those Rakshasas, the heroic Monkey with a desire to fight again with other Rakshasas ascended the Arch of the City Gate.

सर्गः ४६ ।

सविरूपाक्ष यूपाक्षौ दुर्धर्ष चैव राक्षसम् ।
प्रघसं भासकर्णं च पञ्चसेनाग्रनायकान् ॥२॥
संदिदेश दशग्रीवो वीरान्नयविशारदान् ।
हनूमद्ग्रहणे व्यग्रान्वायुवेग समान्युधि ॥३॥

Then Ravana ordered demons Virupaksha and others to seize Hanuman,.

ततस्तेष्ववसन्नेषु सेनापतिसु पञ्चसु ।
बलं तदवशेषं तु नाशयामास वानरः ॥३६॥

Then that Monkey having encountered the five Generals and their army, destroyed them in no time.

अश्वैरश्वान्गजैर्नागान्योधैर्योधान्रथैरथान् ।
स कपिर्नाशयामास सहस्राक्ष इवासुरान् ॥३७॥

That monkey destroyed horses by horses, elephants by elephants, warriors by warriors, chariots by chariots, as Indra does the Asuras.

ततः कपिस्तान्ध्वजिनीपतीन्रणे ।
निहत्य वीरान्सबलान्सवाहनान् ॥
तथैव वीरः परिगृह्य तोरणं ।
कृतक्षणः काल इव प्रजाक्षये ॥३९॥

Then that monkey having slain those generals of the armies, again ascended the same Arch and waited there impatiently, like the God of Death who is waiting for the destruction of the people.

सर्गः ४७ ।

सेनापतीन्पञ्च स तु प्रमापितान्हनूमता सानुचरान्सवाहनान् ।
निशम्य राजा समरोद्धतोन्मुखं कुमार मक्षं प्रसमैक्षताग्रतः ॥१॥

The King Ravana having heard of their destruction, directed his valiant son Aksha for a fight with Hanuman.

निहत्य तं वज्रिसुतोपमं रणे, कुमारमक्षं क्षतजोपमेक्षणम् ।
तदेव वीरोऽभिजगाम तोरणं, कृतक्षणः काल इव प्रजाक्षये ॥३८॥

Having slain that young Aksha who appeared like the son of Indra (*Jayanta*) on the battle field and whose eyes looked as red as blood (क्षतजम्) the brave Monkey went back to that very Arch, himself looking like the destryoer of the Universe, taking rest after the destruction of the worlds.

सर्गः ४८ ।

ततस्तु रक्षोधिपतिर्महात्मा हनूमताक्षे निहते कुमारे ।
मनः समाधाय स देवकल्पं, समादिदेशेन्द्रजितं सुरोषः ॥१॥

Then when Prince Aksha was killed by Hanuman, that great lord of the demons (somehow) consoled his

mind and then commanded that Indra-like Indrajit in anger.

ततस्तैः स्वगणैरिष्टै रिन्द्रजित्प्रतिपूजितः ।
सरथी धन्विनां श्रेष्ठः शस्त्रज्ञोऽस्त्रविदां वरः ।
हनूमन्तमभिप्रेत्य जगाम रणपण्डितः ॥

Then being honoured by his own beloved followers, and seated in his car Indrajit, foremost of bowmen, well versed in Archery, best of swordsman, and past master of warfare, went seeking Hanuman.

ततः पैतामहं वीरः सोऽस्त्रमस्त्रविदां वरः ।
संदधे सुमहातेजास्तं हरिप्रवरं प्रति ॥

Then the heroic Indrajit the foremost of those well versed in Archery and possessed exceedingly of great effulgence, let loose the arrow called *Brahmastra* against Hanuman the foremost of the Monkeys.

तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः ।
अभवन्निर्विचेष्टश्च पपात च महीतले ॥

Then the Monkey Hanuman, being bound by that arrow of the Rakshasa, became motionless and fell down on the ground.

स तैः संपीडयमानोऽपि रक्षोभि र्भीम विक्रमैः ।
विस्मयं परमं गत्वा रक्षोधिपमवैक्षत ॥

Though tormented by the *Rakshasas* of terrible prowess Hanuman eyed the Lord of Rakshasas, being struck with great wonder.

सर्गः ५१ ।

तं समीक्ष्य महासत्त्वं सत्त्ववान्हरिसत्तमः ।
वाक्यमर्थवदव्यग्रस्तमुवाच दशाननम् ॥

Looking at the strong and highly powerful ten-faced Ravana, Hanuman the mighty Monkey Chief, spoke these weighty words in an unperturbed manner.

अहं तु हनुमान्नाम मारुतस्यौरसः सुतः ।
सीतायास्तुकृते तूर्णं शतयोजनमायतम् ॥
समुद्रं लङ्घयित्वैव तां दिदृक्षुरिहागतः ।
भ्रमता च मयादृष्टा गृहे ते जनकात्मजा ॥

"I am the legitimate son of Vayu; Hanuman is my name. On account of Sita I have crossed quickly the ocean which extends a hundred Yojanas and have come here to see her. And While wandering I have found the daughter of Janaka in your house."

तद्भवान्दृष्टधर्मार्थः स्तपःकृतपरिग्रहः ।
परदारान्महाप्राज्ञ नोपरोद्धुं त्वमर्हसि ॥

"Therefore, O wise one, you who have realised the essence of Dharma and who have great acquisitions through penance, should not keep in captivity the wives of others."

तत् त्रिकालहितं वाक्यं धर्म्यमर्थानुबन्धि च ।
मन्यस्व नरदेवाय जानकी प्रतिदीयताम् ॥

"Therefore pay heed to my advice which will secure your welfare in the past, present and future, which is based on Dharma, and which follows the

Shastra. Give back Sita to Rama who is the Lord of Man."

तस्य तद्वचनं श्रुत्वा वानरस्य महात्मनः ।
आज्ञापयद्वधं तस्य रावणः क्रोधमूर्च्छितः ॥

Hearing those words of the high souled Monkey, Ravana beside himself with anger, ordered his killing.

वधे तस्य समाज्ञप्ते रावणेन दुरात्मना ।
निवेदितवतो दौत्यं नानुमेने विभीषणः ॥

When the killing of the Monkey was ordered by the wicked Ravana, Vibhishana did not approve of the killing of one who had declared himself a messenger.

तस्य तद्वचनं श्रुत्वा दशग्रीवो महात्मनः ।
देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत् ॥

Hearing those words of his high souled brother, suited to time and place, the ten-necked Ravana replied to him thus.

कपीनां किल लाङ्गूलमिष्टं भवति भूषणम् ।
तदस्य दीप्यतां शीघ्रं तेन दग्धेन गच्छतु ॥

To Monkeys the tail indeed is a prize ornament. Let that be set fire to immediately. With his tail burnt, let him go.

तस्य तद्वचनं श्रुत्वा राक्षसा कोपकर्कशाः ।
वेष्टयन्तिस्म लाङ्गूलं जीर्णैः कार्पासजैः पटैः ॥

Hearing his words, the Rakshasas, cruel through wrath wrapped up his tail with torn pieces of cotton cloth.

तैलेन परिषिच्याथ तेऽग्निं तत्राभ्यपातयन् ॥

And bathing it with oil, they set fire to it.

ततः प्रदीप्तलाङ्गूलः सविद्युदिव तोयदः ।
भवनाग्रेषु लङ्कायां विचचार महाकपिः ॥

Then, with his flaming tail, like unto a cloud encircled by lightning, Hanuman the great Monkey wandered forth on the tops of the mansions of Lanka.

गृहाद्गृहं राक्षसानामुद्यानानि च वानरः ।
वीक्षमाणो ह्यसन्त्रस्तः प्रासादांश्च चचार सः ॥

From house to house and through gardens, that monkey went along without fear, looking at the upper terraces.

लङ्कां समस्तां सन्दीप्य लाङ्गूलाग्निं महाबलः ।
निर्वापयामास तदा समुद्रे हरिसत्तमः ॥

After setting the whole of Lanka on fire, that foremost of monkeys, possessed of great strength, extinguished in the ocean the fire in his tail.

ततस्तां शिंशुपामूले जानकीं पर्यवस्थिताम् ।
गमनाय मतिं कृत्वा वैदेहीमभ्यवादयत ॥

Then after making up his mind to return, he saluted Janaki, the daughter of the King of Videhas, who was seated at the base of the Shinshupa tree.

सर्गः ५६ ।

स तमारुह्य शैलेन्द्रं व्यवर्धत महाकपिः ।
दक्षिणादुत्तरं पारं प्रार्थयं लवणाम्भसः ॥३९॥

He having ascended that excellent mountain, increased in size, and requested the ocean to take him to the northern shore from the South.

अधिरुह्य ततो वीरः पर्वतं पवनात्मजः।
ददर्श सागरं भीमं भीमोरगनिषेवितम् ॥४०॥

That heroic son of the Wind, having ascended the mountain, saw the terrible ocean, the abode of dreadful snakes.

स लिलङ्घयिषुर्भीमं सलीलं लवणार्णवम्।
कल्लोलास्फालवेलान्त मुत्पपात नभो हरिः ॥४०॥

Desirous of crossing over the terrible salty ocean full of waves as if in sport, the monkey rose up in the sky.

सर्गः ५७।

हनूमान्प्लुप्लुवे तूर्णं महानौरिव सागरम् ॥४॥

Hanuman flew (in the air) at once: at that time he appeared like a large ship in the ocean.

अपारमपरिश्रान्तश्चाम्बुधिं समगाहत।
हनूमान्मेघजालानि विकर्षन्निव गच्छति ॥

He was crossing the unfathomable ocean without getting tired. He was flying as if he was dispersing the clouds.

पाण्डुरारुणवर्णानि नीलमञ्जिष्ठकानि च।
हरितारुण वर्णानि महाभ्राणि चकाशिरे ॥७॥

The great clouds at that time were shining, some white & red, others dark and *manjishtha* and rest green & reddish.

प्रविशन्नभ्रजालानि निष्क्रमंश्च पुनः पुनः ।
प्रकाशश्चा प्रकाशश्च चन्द्रमा इव दृश्यते ॥८॥

Often and often entering a series of clouds and coming out of them: once shining and once getting covered, he appeared like the Moon.

विविधाभ्रघना पन्नगोचरो धवलाम्बरः ।
दृश्यादृश्यतनु र्वीरस्तथा चन्द्रायतेऽम्बरे ॥९॥

That mighty warrior of white garments like those of the Garuda flying in the midst of various kinds of clouds, who appeared and disappeared now and then, looked like the Moon travelling in the sky.

तार्क्ष्यायमाणो गगने स बभौ वायुनन्दनः ।
दारयन्मेघवृन्दानि निष्पतंश्च पुनः पुनः ॥१०॥

That son of the Wind now and then tearing the clouds and falling out, appeared in the sky like the Garuda.

नदन्नादेन महता मेघस्वनमहास्वनः ।
प्रवरान्राक्षसान्हत्वा नाम विश्राव्य चात्मनः ॥११॥

Having killed the distinguished Rakshasas and having disclosed his name and thundering with a loud roar like a cloud or a drum,

आकुलां नगरीं कृत्वा व्यथयित्वा च रावणम् ।
अर्दयित्वा महावीरान्वैदेहीं मभिवाद्य च ।

And having agitated the whole city and causing much pain to Ravana, and having killed great warriors and having saluted Vaidehi,

आजगाम महातेजा पुनर्मध्येन सागरम् ॥१२॥

That mighty and powerful monkey came just in the middle of the Sea,

पर्वतेन्द्रं सुनाभं च समपस्पृश्य स वीर्यवान् ।
ज्यामुक्त इव नाराचो महावेगोऽभ्युपागमत् ॥१३॥

And touched the mountain Mainaka (of gold naval), having come up there in great speed as if he was an arrow shot from a bow.

स किंचिदारात्संप्राप्तः समालोक्य महागिरिम् ।
महेन्द्रमेघसंकाशो ननाद स महाकपिः ॥

When he came up to some distance near Mahendragiri, he having seen that mountain, gave out a loud roar, like that of a cloud on that mountain, (? blew a loud and prolonged whistle).

स पूरयामास कपिर्दिशो दश समन्ततः ।
नदन्नादेन महता मेघस्वनमहास्वनः ॥१५॥

That monkey at once filled all the ten directions with that roar, which reverberated all round.

स तं देशमनुप्राप्तः सुहृद्दर्शनलालसः ।
ननाद सुमहानादं लाङ्गूलं चाप्यकम्पयत् ॥१६॥

He gave out the thundering sound, on finding that he had reached his country and as he was

desirous of seeing his friends, and he shook his tail (? unfurled his flag).

तस्य नानद्यमानस्य सुपर्णाचरिते पथि ।
फलतोवास्य घोषेण गगनं सार्कमण्डलम् ॥१७॥

By his loud roar, (? whistle), in the Air-route of Suparna, the whole sky together with the Sun and his satellites was as it were cleft asunder.

ये तु तत्रोत्तरे कूले समुद्रस्य महाबलाः ।
पूर्वं संविष्ठिताः शूरा वायुपुत्रदिदृक्षवः ॥१८॥

The powerful warriors who were on the Northern Sea-shore all round and who were desirous of seeing the Son of the Wind back,

महतो वायुनुन्नस्य तोयदस्येव निःस्वनम् ।
शुश्रुवुस्ते तदा घोषमूरुवेगं हनूमतः ॥१९॥

Also heard the loud sound of Hanuman's speed as if it was the thunder of the clouds.

ते दीनमनसः सर्वे शुश्रुवुः काननौकसः ।
वानरेन्द्रस्य निर्घोषं पर्जन्यनिनदोपमम् ॥२०॥

All those forest dwellers (Monkeys), with anxious looks heard the thundering sound, which was like the thunder of the Rain-god.

निशम्य नदतो नादं वानरास्ते समन्ततः ।
बभूवुरुत्सुकाः सर्वे सुहृद्दर्शनकाङ्क्षिणः ॥२१॥

Having heard the sound made by that roaring monkey those monkeys from every side, who were all anxious (to see him),

जाम्बवान्सहरिश्रेष्ठ प्रीतिसंहृष्टमानसः ।
उपामन्त्र्य हरीन्सर्वानिदं वचनमब्रवीत् ॥२२॥

Then the monkey chief Jambavan, with his mind thrilled with joy, called out all the Monkeys and said to them as follows.

सर्वथा कृतकार्योऽसौ हनूमान्नात्रसंशयः ।
नह्यस्या कृतकार्यस्य नाद एवंविधो भवेत् ॥२३॥

At all events this Hanuman seems to have undoubtedly returned after having fulfilled his mission, for he would not have made such a noise if he had not succeeded in his work.

तस्य बाहूरुवेगं च निनादं च महात्मनः ।
निशम्य हरयोहृष्टाः समुत्पेतुर्यतस्ततः ॥२४॥

After hearing the sound made by the force of his arms and thighs, the monkeys began to jump to and fro with delight.

गिरिगह्वरसंलीनो यथा गर्जति मारुतः ।
एवं जगर्ज बलवान्हनूमान्मारुतात्मजः ॥२७॥

The Powerful Hanuman, son of Maruta, roared like the Wind confined in a mountain cave.

तमभ्रघनसंकाश मापतन्तं महाकपिम् ।
दृष्ट्वा ते वानराः सर्वे तस्थुः प्राञ्जलयस्तदा ॥२८॥

Seeing that great monkey descending like a cluster of clouds, all the monkeys stood with folded hands.

ततस्तु वेगवान्वीरो गिरेर्गिरिनिभः कपिः ।
निपपात गिरेस्तस्य शिखरे पादपाकुले ॥२९॥

Then that impetuous heroic monkey bearing the resemblance of a mountain descended on the top of that mountain which was full of trees.

हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिर्झरे ।
छिन्नपक्ष इवाकाशात्पपात धरणीधरः ॥३०॥

He then fell on that beautiful mountain water fall (spring), filled with joy from the sky, like a mountain whose wings have been broken (torn).

ततस्ते प्रीतमनसः सर्वेवानरपुङ्गवाः ।
हनूमन्तं महात्मानं परिवार्योपतस्थिरे ॥३१॥

Then all those best monkeys well pleased sat sorrounding that high souled Hanuman.

स ताभ्यां पूजितःपूज्यः कपिभिश्च प्रसादितः ।
दृष्टा देवीति विक्रान्तः संक्षेपेण न्यवेदयत् ॥३६॥

He who was victorious haviug been honoured and propitiated by the monkeys, reported in brief that the (देवी) queen was seen by him, (*i. e.* that he had performed the heroic deed of meeting the Queen).

Sarga 58:–

तत स्तस्यगिरेः शृङ्गं महेन्द्रस्य महाबलाः ।
हनुमत्प्रमुखाः प्रीतिं हरयो जग्मुरुत्तमाम् ॥१॥

Then on the peak of that Mahendra Mountain, those very powerful Haris headed by Hanuman became exceedingly pleased.

In Sarga 58 Hanuman gives an excellent concise description of all the incidents that took place during his visit to Lanka and back.

In Sarga 59 Hanuman describes the pitiable condition of Sita and instigates **नील** and others to destroy Ravana and his colleagues.

In Sarga 60 (**अङ्गद**'s) Angada's heroic speech to bring back Sita and (**जाम्बवत**'s) Jambavat's suggestion to report the result of Hanuman's visit, to Rama are described.

हनूमांस्तु गुरून् वृद्धान् जाम्बवत्प्रमुखास्तदा ।
कुमारमङ्गदं चैव सोऽवन्दत महाकपिः ॥

And Hanuman, the great monkey paid obeisance to all his elders and teachers like Jambavan and to Prince Angada.

हनूमान ब्रवीद्धृष्ट स्तदा तान् वानरर्षभान् ॥

Then Hanuman highly satisfied said to those mighty monkeys.

अशोक वनिकासंस्था दृष्टा सा जनकात्मजा ।
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिन्दिता ॥

"Janaka's blameless daughter has been found, kept in custody in the middle of the Ashoka garden and guarded by highly terrific Rakshasa women."

सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्चकर्शिता ।
प्रतिपत्पाठशीलस्य विद्येव तनुतांगता ॥

She, lean already by nature, is now emaciated on account of separation like the learning of one who is prone to study on प्रतिपद् (the first day of the lunar fort-night.)

सर्गः ६१ ।

प्रीतिमन्त स्ततः सर्वे वायुपुत्रपुरस्सराः ।
महेन्द्राद्रिं परित्यज्य पुप्लुवुः प्लवगर्षभाः ॥२॥

Then all the mighty monkeys with the son of Vayu at their head, being highly pleased, leapt over in the sky, leaving the Mahendra mountain behind.

प्लवमानाः खमुत्पत्य ततस्ते काननौकसः ।
निपेतुर्हरिराजस्य समीपे राघवस्य च ॥

Ascending the sky and jumping through, all the monkeys came down to the ground in the vicinity of the King of the Monkeys and of Raghava.

हनुमांश्च महाबाहुः प्रणम्य शिरसा ततः ।
नियतामक्षतां देवीं राघवाय न्यवेदयत् ॥

Then the mighty Hanuman bowed with his head to Raghava and informed him of Sita the Queen being without a stain and without a scathe.

तत्र लङ्केतिनगरी रावणस्य दुरात्मनः ।
दक्षिणस्य समुद्रस्यतीरे वसति दक्षिणे ॥

There is on the southern bank of the Southern Ocean a city called Lanka which belongs to the wicked Ravana.

तत्र सीता मया दृष्टा रावणान्तःपुरे सती ।
संन्यस्य त्वयि जीवन्ती रामा राम मनोरथम् ॥

O Rama, there in the Ravana's Seraglio, Sita was seen by me alive, charming, virtuous, with all her desires concentrated in you.

सा मया नरशार्दूल विश्वासमुपपादिता ।
रामसुग्रीवसख्यं च श्रुत्वा प्रीतिमुपागता ॥

O Best of Men, She was inspired with confidence by me. Hearing of the friendship between Rama and Sugriva, She rejoiced.

अभिज्ञानं च मे दत्तं यथावृत्तं तवान्तिके ।
चित्रकूटे महाप्राज्ञ वायसंप्रति राघव ॥

O Highly Wise Raghava, as a token was also imported to me, as it happened, the incident of the Crow on Chitrakuta while you were near.

And Sita added:—

अयं चास्मै प्रदातव्यो यत्नात्सुपरिरक्षितः ।
एष निर्यातितः श्रीमान् मया ते वारिसंभवः ॥

"This auspicious jewel also, which has been carefully preserved by me and which had come out of the ocean, must be given to him."

जीवितं धारयिष्यामि मासं दशरथात्मज ।
ऊर्ध्वं मासान्न जीवेयं रक्षसां वशमागता ।

"O Son of Dasharatha, I shall support my life for a month more only. Being in the clutches of the Rakshasas I shall not live beyond one mouth."

इति मामब्रवीत्सीता कृशाङ्गी वरवर्णिनी ।

Thus did Sita, of emaciated body and rare beauty, tell me.

रावणान्तःपुरेरुद्धा मृगीवोत्फुल्ललोचना ॥

She who is confined in the harem of Ravana, like a female deer and whose eyes are full-blooming.

एतदेव मया ख्यातं सर्वं राघव यद्यथा ।
सर्वथा सागरजले संतारः प्रविधीयताम ॥

I have related to you all this, O Raghava, exactly as it has happened. Now look sharp, and arrange seriously for the crossing of the ocean by a floating bridge.

एवमुक्तो हनुमता रामो दशरथात्मजः ।
तं तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्षितः ।
नेत्राभ्या मश्रुपूर्णाभ्यां सुग्रीव मिदमब्रवीत् ॥

Having been thus told by Hanuman, the grief-stricken Ragava, the son of Dasharatha, told Sugriva this with his eyes full of tears, after looking at the excellent jewel.

अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः ।
अस्याद्य दर्शनेनाहं प्राप्तां तामिव चिन्तये ॥

This jewel does indeed shine on the head of my beloved. Looking at it now, I fancy Sita hereself returned.

चिरं जीवति वैदेही यदि मासं धरिष्यति ।
न जीवेयं क्षणमपि विना तामसितेक्षणाम ॥

Vaidehi will indeed live long, if she sustains her life for a month. But I cannot live even for a moment without the dark–eyed one.

नय मामपि तं देशं यत्र दृष्टा मम प्रिया ।
न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च ॥

Lead me also to that place where my beloved was seen by you. I cannot tarry even for a moment after having obtained news of her.

मधुरा मधुरालापा किमाह मम भामिनी ।
मद्विहीना वरारोहा हनुमन्कथयस्व मे ॥

O Hanuman, tell me, what did my beautiful, sweet, sweet–voiced wife of beautiful hips, say to you, separated from me.

एव मुक्तस्तु हनुमान् राघवेण महात्मना ।
सीताया भाषितं सर्वं न्यवेदयत राघवे ॥

Being thus addressed by the high souled Raghava, Hanuman reported to Raghava all that was uttered by Sita, thus.

हनुमन् सिंह संकाशौ तावुभौ रामलक्ष्मणौ ।
सुग्रीवं च सहामात्यं सर्वान्श्रूया अनामयम् ॥

O Hanuman, tell those two, Rama and Lakshmana, effulgent like lions, and Sugriva, his ministers and all, "Good Health".

यथा च स महाबाहुर्मां तारयति राघवः ।
अस्मादुःखाम्बु संरोधात्त्वं समाधातु मर्हसि ॥

It behoves you to do that by which the mighty armed Raghava shall rescue me from confinement in this ocean of miseries.

तदर्थोपहितं वाक्यं प्रश्रितं हेतु संहितम् ।
निशम्याहं ततः शेषं वाक्यमुत्तरमब्रवम् ॥

Hearing those sound, reasonable, and affectionate words, I spoke the final reply thus.

शैलाम्बुदनिकाशानां लङ्कामलयसानुषु ।
नर्दतां कपिमुख्यानां न चिराच्छ्रोष्यसि स्वनम् ॥

"Before long you will hear the sounds of roaring Monkey Chiefs, who look like mountains and clouds, on the summits of the Malaya Mountain in Lanka."

मम पृष्ठगतौ तौच चन्द्रसूर्यौ विवोदितौ ।
त्वत्सकाशं महाभागे नृसिंहावागमिष्यतः ॥

"O Highly Fortunate Lady, those two lion-like Men (Rama and Lakshmana) mounted on my back, will come to your presence like the Sun and the Moon just risen."

अरिघ्नं सिंहसंकाशं क्षिप्रं द्रक्ष्यसि राघवम् ॥
लक्ष्मणं च धनुष्पाणिं लङ्काद्वारमुपस्थितम् ॥

You will see presently the lion-like Raghava, the slayer of his enemies and Lakshmana with bow in hand at the very door of Lanka.

निवृत्तवनवासं च त्वयासार्धमरिन्दमम् ।
अभिषिक्तमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम् ॥

You will soon see Raghava, the destroyer of his foes installed (King) in Ayodhya along with you, after completing the Forest-life.

इत्थं मया वाग्भिरदीनभाषिणा
शिवाभिरिष्टाभि रभि प्रसादिता ।
उपैति शांतिं मम मैथिलात्मजा
तवापि शोकेन तथातिपीडिता ॥

Then that daughter of the King of Mithila who was very much afflicted at heart, through grief at my departure and also at separation from you, was appeased by my pleading vigorously, with auspicious and agreeable words: and thus she has got a little peace of mind.

SECTION (4)

March of Sugriva's Army: Building of the Bridge; and Transportation of Army to Lanka.

युद्धकाण्डे, सर्गः १ ।

श्रुत्वा हनूमतो वाक्यं यथावदभिभाषितम् ।
रामः प्रीतिसमायुक्तो वाक्यमुत्तरमब्रवीत् ॥१॥

Hearing the words spoken by Hanuman, which was a true narrative of what had happened, Rama, well pleased, replied.

कृतं हनूमता कार्यं सुमहद्भुविदुर्लभम् ।
मनसापि यदन्येन न शक्यं धरणीतले ॥२॥

Hanuman has performed a very difficult task, which, to another person it was impossible even to conceive.

कथं नाम समुद्रस्य दुष्पारस्य महाम्भसः ।
हरयो दक्षिणं पारं गमिष्यन्ति समाहिताः ॥१७॥

But now the question is, how would the monkeys go to the other side of the formidable ocean, safe.

सर्गः २ ।

तं तु शोकपरिद्यूनं रामं दशरथात्मजम् ।
उवाच वचनं श्रीमान्सुग्रीवः शोकनाशनम् ॥१॥

To Rama who was thus filled with anxiety, the powerful Sugriva spoke words dispelling his sorrow.

वानरेषु समासक्तं न ते कार्यं विपत्स्यते ।
अचिराद्द्रक्ष्यसे सीतां तीर्त्वा सागरमक्षयम् ॥२०॥

Your work which has been entrusted to the monkeys will not suffer. In a short time you will see Sita after crossing the vast ocean.

लङ्घिते तत्र तैः सन्यैर्जित मित्येव निश्चिनु ।
सर्वं तीर्णं च मे सैन्यं जितमित्यवधार्यताम् ॥२३॥

Be sure that as soon as the Army has crossed the ocean, it will conquer. Know for certain that immediately on all my army crossing the ocean, it will win.

सर्गः ३ ।

सुग्रीवस्य वचःश्रुत्वा हेतुमत्परमार्थवत् ।
प्रतिजग्राह काकुत्स्थो हनूमन्तमथाब्रवीत् ॥१॥

Having heard Sugriva's speech, full of meaning, Rama agreed and spoke to Hanuman thus.

तपसा सेतुबन्धेन सागरोच्छोषणेन च ।
सर्वथापि समर्थोऽस्मि सागरस्यास्य लङ्घने ॥२॥

"I am capable of crossing the ocean, by building a Bridge by तपस् (*i. e.* Self-inflicted hard labour) and by drying it up."

"*But let me know the construction of Lanka.*"

Hanuman then described it. And then Rama replied:—

सर्गः ४ ।

यन्निवेदयसे लङ्कां पुरो भीमस्य रक्षसः ।
क्षिप्रमेनां वधिष्यामि सत्यमेतत्ब्रवीमि ते ॥२॥

"The Lanka that you describe of that cruel demon, I will verily destroy it, I say."

अस्मिन्मुहूर्ते सुग्रीव प्रयाजमभिरोचय ।
युक्तो मुहूर्ते विजये प्राप्तो मध्यं दिवाकरः ॥३॥

Be pleased to start, Sugriva, at this very moment. The Sun has arrived in the centre of the (विजय मुहुर्त) *Vijaya Muhurta* (*Abhijit* Constellation) quite properly.

उत्तराफाल्गुनी ह्यद्य श्वस्तु हस्तेन योक्ष्यते ।
अभिप्रयाम सुग्रीव सर्वानीकसमावृताः ॥६॥

"To day the constellation is *Uttara Falguni* and tomorrow the Moon will be in the constellation *Hasta*. So Sugriva, let us start, accompanied by all our Army."

Then Rama arranged his Generals and Army.

एवं ते हरिशार्दूला गच्छन्ति बलदर्पिताः ।
अपश्यंत गिरिश्रेष्ठं सह्यं गिरिशतायुतम् ।
सरांसि च सुफुल्लानि तटाकानि वराणि च ॥३८॥

Thus the lion-like monkeys, full of valour, while marching, saw the excellent mountain (सह्य) *Sahya* having a hundred hill tops, and lakes and ponds, which were open and excellent.

रामस्य शासनं ज्ञात्वा भीमकोपस्य भीमवत् ।
वर्जयन्नागराभ्याशां स्तथा जनपदानपि ॥३९॥

सागरौघनिभं भीमं तद्वानरबलं महत् ।
निःससर्प महाघोरं भीमघोष इवार्णवम् ॥४९॥

Having known of the strict orders of Rama of terrible anger, that great and terrible monkey army bearing the resemblance of a high tide of the Ocean marched towards the awful ocean, without touching the vicinity of cities and inhabited country-side.

ततो वानरराजेन लक्ष्मणेन सुपूजितः ।
जगाम रामो धर्मात्मा स सैन्यो दक्षिणांदिशम् ॥४३॥

Then the high souled Rama, who was honoured by Sugriva and Lakshmana went towards the Southern direction, accompanied by the army.

Lakshmana says:–

प्रसन्नाश्चदिशः सर्वा विमलश्च दिवाकरः ।
उशना च प्रसन्नार्चि रनुत्वां भार्गवो गतः ॥४८॥

"All the directions are delightful and the Sun is clear. The Star Venus is shining brightly and is following you."

ब्रह्मराशिर्विशुद्धश्च शुद्धाश्च परमर्षयः ।
अर्चिष्मन्तः प्रकाशन्ते ध्रुवं सर्वे प्रदक्षिणम् ॥४९॥

"The *Brahma Rashi* is pure: the *Saptarshi* constellation is also pure. All the stars round about (ध्रुव) the pole are shining briskly."

Note. This star ब्रह्मराशि must be the "Capella" near the Northern Pole Star, which is known as *Brahma Hridaya* (ब्रह्महृदय)

त्रिशङ्कुर्विमलो भाति राजर्षिः सुपुरोहितः ।
पितामहः पुरोऽस्माक मिक्ष्वाकूणां महात्मनाम् ॥५०॥

"Rajarshi Trishanku also appears pure: well placed in front of us: he is the grand-father of the Ikshvaku family."

विमले च प्रकाशेते विशाखे निरुपद्रवे ।
नक्षत्रं परमस्माक मिक्ष्वाकूणां महात्मनाम् ॥५१॥

"The two Vishakhas ((विशाखाs) shine brightly: it is the other constellation of the high souled *Ikshvakus.*"

नैर्ऋतं नैर्ऋतानां च नक्षत्रमपि पीड्यते ।
मूलो मूलवता स्पृष्टो धूप्यते धूमकेतुना ॥५२॥

"The constellation *Mula* (मूल) belonging to the *Nairuta* demons is much troubled, having been touched at the bottom by a Comet."

ततः शतसहस्रैश्च कोटिभिश्च सहस्रशः ।
वानराणां सुघोराणां श्रीमत्परिवृता मही ॥६८॥

Then the Earth was sorrounded by the terrible monkeys, in hundreds, thousands and crores of thousands.

सा स्म याति दिवारात्रं महती हरिवाहिनी ।
प्रहृष्टमुदिताः सर्वे सुग्रीवेणाभिपालिताः ॥६९॥

Day and night that great Monkey-Army is travelling, all glad and satisfied and protected by Sugriva.

ततः पादपसंबाधं नानामृगसमायुतम ।
सह्यपर्वतमासाद्य वानरास्ते समारुहन ॥७१॥

Having approached the (सह्य) *Sahya* mountain, full of trees and various kinds of animals, the monkeys, ascended it.

काननानि विचित्राणि नदीप्रस्रवणानि च ।
पश्यन्नपि ययौ रामः सह्यस्य मलयस्य च ॥७२॥

Rama also observing the different forests and rivers and streams of the *Sahya* and *Malaya* mountains proceeded onwards.

मारुतः सुखसंस्पर्शो वाति चन्दनशीतलः ।
अधिकं शैलराजस्तु धातुभिस्तु विभूषितः ॥७७॥

धातुभ्यः प्रसृतो रेणुर्वायुवेगेन घट्टितः ।
सुमहद्वानरानीकं छादयामास सर्वतः ॥७८॥

There the Wind, happy in touch, and cold like Sandal, was blowing: the mountain-king was much adorned by various metals: the dust of the metals mixed with the swift blowing wind was spreading every where. And the very large army of the Monkeys covered every where.

[*Note.* In Shloka 38 above and in this shloka reference is to (सह्य) *Sahya* and (मलय) Malaya mountains. Now we must pause here and consider which *Sahya* and *Malaya* mountains could have been in the Poet's imagination. The Western ghats in Southern India are collectively known at present by the name *Sahya*; & the *Cardamon Hills* to the south of the Nilgiris near Travancore are known as the *Malaya* Mountains. On the other hand the Indo-China Peninsula is known as the *Malaya* Peninsula; and the mountains there are known for their *metals*, especially *tin*. And from Moulmain to Tennissarim up to the Isthmus of Kra there is a regular chain of mountains: it is possible this latter mountain-chain may have been called by the poet *Sahya*, *Malaya* being the common name given to the mountains near Travancore and those near *Malacca* and *Singa-pore*. The stratagic position of *Singapore* is well known to day. Moreover in shloka 77, the mountain is said to be

"अधिकं शैलराजस्तु धातुभिस्तु विभूषितः ॥"

According to *Physical Geography*, the *Sahyadri Range* in South India is *not* a regular *mountain* range of *folded rock*; but is merely an elevated fringe of the Deccan plateau. So it is not "धातुभिर्विभूषितः

adorned by metals." While the mountain range in Indo-China referred to above is well known for its various kinds of metals; and tin is found there in large quantities. Moreover that is the Southern end, from where the island-chain of Sumatra, Java and the Sunda Islands-which is like a natural bridge, connecting Northern Hemisphere with the Southern Hemisphere (especially Australia) commences. While there is absolutely no trace of any bridge from the present Ceylon to Australia. I am therefore inclined to the opinion that it was the mountain range in Indo-China and Malaya Peninsula that was referred to by the Poet, as *Sahya* and *Malaya*: but that as the Poet saw all this in his *yogic* trance, he used such language in the description as to confound the *Sahya* and *Malaya* of the *Deccan India* with the mountain chain of the Indo-China Peninsula.

The only question then will be, by which way the Army travelled to reach *Indo-China Peninsula* from the *Mahendragiri* mountain near *Jagannathpuri*. The only land-route according to the present topography of India and Indo-China Peninsula is *via* Calcutta and the hills in Brahmadesha (present Burma)].

महेन्द्रमथ संप्राप्य रामो राजीवलोचनः ।
आरुरोह महाबाहुः शिखरं द्रुमभूषितम् ॥९८॥

Then having come to Mahendra, the lotus eyed Rama who was all powerful, ascended its top adorned by trees.

[*Note.* There is some confusion here, with regard to the situation of *Mahendragiri*. If the poet by *Sahya* and *Malaya* meant the western ghats and the Cardamon Hills, in South India, then *Mahendra* here would mean *the Southern-most peak of the Cardamon Hills.* But we have located Mahendragiri near Vizagapattam. And if *Sahya* anh *Malaya* refer to the mountain range in the *Indo-China* Peninsula, then Mahendra would mean the Southern-most peak of the Mountain in the Malaya Peninsula.]

ततः शिखरमारुह्य रामो दशरथात्मजः ।
कूर्ममीनसमाकीर्णं ममन्थत्सलिलाकुलम् ॥९५॥

Then having ascended that top Rama saw the ocean, full of tortoise and fish and swelling with water.

ते सह्यं समतिक्रम्य मलयं च महागिरिम् ।
आसेदु रानुपूर्व्येण समुद्रं भीमनिः स्वनम् ॥९६॥

Having crossed the *Sahya* and *Malaya* mountains they sat near the ocean which was roaring loudly, in regular order.

अवरुह्य जगामाशु वेलावनमनुत्तमम् ।
रामो रमयतां श्रेष्ठः ससुग्रीवः सलक्ष्मणः ॥९७॥

Descending, Rama with Sugriva and Laksmana quickly reached the forest on the sea shore.

अथ धौतोपलतलां तोयोघैः सहसोत्थितैः ।
वेला मासाद्य विपुलां रामो वचनमब्रवीत ॥९८॥

Rama, having sat on the extensive sandy sea-shore, the surface of the rocks of which was washed by naturally rising waves, spoke as follows.

एते वयमनुप्राप्ताः सुग्रीव वरुणालयम् ।
इहेदानीं विचिन्ता सा या नः पूर्वमुपस्थिता ॥९९॥

O Sugriva, here we have arrived at the sea side. Now stares in front of us the same anxiety that was felt before by us.

अतः परमतोरोऽयं सागरः सरितां पतिः ।
न चायमनुपायेन शक्यस्तरितुमर्णवः ॥१०९॥

This ocean whose shore is very far, it is not possible to cross without effort.

तदिहैव निवेशोऽस्तु मन्त्रः प्रस्तूयतामिह ।
यथेदं वानरबलं परंपारमवाप्नुयात् ॥१०१॥

So let us halt here and hold a mutual consultation, so that the Monkey Army could reach the extreme other side.

सर्गः ६ ।

लङ्कायां तु कृतं कर्म घोरं दृष्ट्वा भयावहम् ।
राक्षसेन्द्रो हनुमता शक्रेणेव महात्मना ॥१॥

The king of the demons having seen the terrible deed performed by Hanuman, as if done by the high souled Indra,

अब्रवीद्राक्षसान्सर्वान् ह्रिया किञ्चिदवाङ्मुखः ॥

Spoke to all the demons, with a little down-cast face due to shame.

सर्गः १४ ।

निशाचरेन्द्रस्य निशम्य वाक्यं
स कुम्भकर्णस्य च गर्जितानि ।
बिभीषणो राक्षसराजमुख्य
मुवाच वाक्यं हितमर्थयुक्तम् ॥१॥

Hearing the words of the king of the demons and the thunderings of Kumbhakarna, Bibhishana spoke to the demon king what was in his interest and what was appropriate.

इदं पुरस्यास्य सराक्षसस्य राज्ञश्च पथ्यं सुसुहृज्जनस्य ।
सम्यग्धि वाक्यं स्वमतं ब्रवीमि नरेन्द्रपुत्राय ददातु मैथिलीम् ॥२१॥

"I speak out these appropriate words in the interests of the city, the demons, the King and friends; Please return Maithili to Rama, the son of the King of Man."

सर्गः १६ ।

सुनिविष्टं हितं वाक्य मुक्तवन्तं बिभीषणम् ।
अब्रवीत्परुषं वाक्यं रावणः कालचोदितः ॥१॥

Ravana who was impelled by destiny (time) spoke harsh words to Bibhishana, who had said the wellmeaning and beneficial words to him.

इत्युक्तः परुषं वाक्यं न्यायवादी बिभीषणः ।
उत्पपात गदापाणिश्चतुर्भिः सह राक्षसैः ॥१७॥

So spoken to in harsh words (by Ravana), Bibhishana who was the speaker of what was just, flew away with four other demons, armed with (गदा) *Gada* (a club).

अब्रवीच्च तदा वाक्यं जातकोधो बिभीषणः ।
स्वस्ति तेऽस्तु गमिष्यामि सुखीभव मयाविना ॥

Bibhishana who was angry spoke this: "May it be well with you: I am going: be happy without me."

सर्गः १७ ।

इत्युक्त्वा परुषं वाक्यं रावणं रावणानुजः ।
आजगाम मुहूर्तेन यत्र रामः सलक्ष्मणः ॥१॥

Speaking such harsh words to Ravana, his younger brother went in a moment to where Rama with Lakshmana was.

तं मेरुशिखराकारं दीप्तामिव शतह्रदाम ।
गगनस्थं महीस्थास्ते ददृशु र्वानराधिपाः ॥२॥

The Monkey Generals standing on the land saw him standing in the sky, having the form of the top of the Meru mountain, and shining like lightning.

तेषां संभाषमाणानामन्योन्यं स बिभीषणः ।
उत्तरं तीरमासाद्य स्वस्थ एव व्यतिष्ठत ॥१९॥

While they were talking *inter se*, that Bibhishana, having descended on the Northern Shore, stood at ease.
स उवाच महाप्राज्ञः ।

रावणस्यानुजो भ्राता बिभीषण इति श्रुतः ।
त्यक्त्वा पुत्रांश्च दारांश्च राघवं शरणं [illegible] ॥२३

He, the wisest, spoke:– "I am the younger brother of Ravana, by name Bibhishana, :having left sons and my wife, I have come to the shelter of Raghava".

सर्गः १९ ।

राघवेणाभये दत्ते संवर्तो रावणानुजः ।
बिभीषणो महाप्राज्ञो भूमिं समवलोकयत् ॥१॥

On receiving a promise of safety from Raghava, the very wise Bibhishana looked down on the ground.

सतु रामस्य धर्मात्मा निपतात बिभीषणः ।
पाद्योर्निपपातात्थ चतुर्भिः सहराक्षसैः ॥२॥

The high souled Bibhishana fell at Rama's feet, accompanied by his four companion demons.

शिरसावन्द्य धर्मात्मा वक्तुमेष प्रचक्रमे ॥२२॥
राक्षसानां वधे साह्यं लङ्कायाश्च प्रधर्षणे ।
करिष्यामि यथाप्राणं प्रवेक्ष्यामि च वाहिनीम् ॥२३॥

The revered Bibhishana began to speak:– "I will join your Army and render you help in the destruction of the demons and the attack on Lanka, at the risk of my life".

इति ब्रुवाणं रामस्तु परिष्वज्य बिभीषणं ।
समुद्राज्जलमानीय तेनाभ्यषिञ्चद्बिभीषणं ॥२५॥

Rama having embraced Bibhishana who was speaking like this, ordered water from the ocean and anointed Bibhishana with it (as the next king of Lanka after *Ravana-vadha*.)

अब्रवीच्च हनूमांश्च सुग्रीवश्च बिभीषणं ।
कथं सागरमनाधृष्यं तराम वरुणालयम् ॥
सैन्यै परिवृताः सर्वे वानराणां महौजसाम् ॥२८॥

उपायैरभिगच्छाम यथा नदनदीपतिम् ।
तराम तरसा सर्वे ससैन्या वरुणालयम् ॥२९॥

Then Hanuman and Sugriva asked Bibhishana "how can we, sorrounded by armies of all very powerful monkeys, cross the uncontrollable ocean. We must find out means so that we can cross quickly the ocean with the whole of our Army."

एव मुक्तस्तु धर्मात्मा प्रत्युवाच बिभीषणः ।
समुद्रं राघवो राजा शरणं गन्तुमर्हति ॥३०॥

खनितः सगरेणायमप्रमेयो महोदधिः ।
कर्तुं महति रामस्य ज्ञातेः कार्यं महोदधिः ॥३१॥

Bibhishana who was so addressed replied:- "It is desirable for Raghava Raja to invoke the ocean; it was dug by Sagara, the great Ocean which is immeasurable; So the ocean is bound to do the work of Rama who is the Agnatic relation of Sagara."

एवमुक्तौ ततो वीरावुभौ सुग्रीवलक्ष्मणौ ।
समुदाचारसंयुक्तमिदं वचनमूचतुः ॥

Then Sugriva and Lakshmana who were thus spoken to, spoke the following words full of meaning, with pleasure.

अबद्ध्वा सागरे सेतुं घोरेऽस्मिन्वरुणालये ।
लङ्का नासादितुं शक्या सेन्द्रैरपि सुरासुरैः ॥४०॥

बिभीषणस्य शूरस्य यथार्थं क्रियतां वचः ।
अलं कालात्ययं कृत्वा सागराय नियुज्यताम् ।
यथा सैन्येन गच्छाम पुरीं रावण पालिताम् ॥४१॥

Without constructing a bridge over this terrible ocean, it is not possible to attack Lanka even by gods and demons accompanied by Indra. So without wasting time, apply to the ocean (concentrate your mind on the ocean) so that we can go to Ravana's city along with our Army.

एवमुक्तः कुशास्तीर्णे तीरे नदनदीपतेः ।
संविवेश तदा रामो वेद्यामिव हुताशनः ॥४२॥

Rama having been requested thus, took his seat on a seat made of Kusha grass on the shore of the ocean, like Fire in an Altar.

सर्गः २१ ।

ततः सागरवेलायां दर्भानास्तीर्य राघवः ।
अञ्जलिं प्राङ्मुखः कृत्वा प्रतिशिश्ये महोदधेः ॥१॥

Then Raghava having spread Kusha grass on the Sea beach with hands folded towards the East, lay down without food for the attainment of his desired object.

दक्षिणो दक्षिणं बाहुं महापरिघसंनिभम् ॥७॥
गोसहस्रप्रदातारं ह्युपधाय भुजं महत् ।
अद्य मे तरणं वाथ मरणं सागरस्य वा ॥८॥
इतिरामो धृतिं कृत्वा महाबाहु र्महोदधिम् ।
अधिशिश्ये च विधिवत्प्रयतोऽत्रस्थितो मुनिः ॥९॥

The clever Rama, having kept his right hand for his pilow, lay down according to proper religious rites, keeping his organs of sense under restraint after having

resolved that he would either cross the ocean or end his life.

तस्य रामस्य सुप्तस्य कुशास्तीर्णे महीतले ।
नियमादप्रमत्तस्य निशास्तिस्रोऽभिजग्मुः ॥१०॥

Rama lying down passed three nights like this, vigilant and restrained.

न च दर्शयते रूपं मन्दो रामस्य सागरः ।

And yet the apathetic ocean did not appear before Rama.

समुद्रस्य ततःक्रुद्धो रामो रक्तान्तलोचनः ॥१३॥
संपाड्य च धनुर्घोरं कम्पयित्वा शरैर्जगत् ।
मुमोच विशिखानुग्रान्वज्रानिव शतक्रतुः ॥२६॥

Then Rama became angry and with red eyes drew his terrible bow, and trembling the world with his arrows, discharged sharp and powerful arrows similar to Indra's thunderbolts.

ततो मध्यात्समुद्रस्य सागरः स्वयमुत्थितः ।
उदयाद्रिमहाशैलान्मेरोरिव दिवाकरः ॥१७॥

Then from the middle of the ocean, *Sagara* himself came out, like the Sun from the great *Udaya-chala* top of the great Meru mountain.

अब्रवीत्प्राञ्जलिर्वाक्यं राघवं शरपाणिनम् ॥२४॥

And with folded hands spoke to Raghava who was armed with bow and arrows.

विधास्ये राम येनापि विषहिष्येऽहं तथा ।
न ग्राहा विघमिष्यन्ति यावत्सेना तरिष्यति ।
हरीणां तरणे राम करिष्यामि यथा स्थलम् ॥२८॥

"I will arrange in such a way that I will bear the burden myself: and so long as your army crosses the Sea, animals will not trouble them; and I shall make the requisite room for the monkeys to cross."

अयं सौम्य नलो नाम तनयो विश्वकर्मणः ।
पित्रा दत्तवरः श्रीमान्प्रीतिमान्विश्वकर्मणः ॥४४॥

एष सेतुं महोत्साहः करोतु मयि वानरः ।
तमहं धारयिष्यामि यथाह्येष पिता तथा ॥४५॥

O Sir, here is Vishvakarma's son by name Nala who has received a boon from his father. Let him construct a bridge over me. I will bear it."

एव मुक्तवोदधिर्नष्टः समुत्थाय नलस्ततः ।
अब्रवीद्वानरश्रेष्ठो वाक्यं रामं महाबलः ॥४६॥

So saying, the ocean disappeared. Then Nala becoming ready, spoke to Rama.

अहं सेतुं करिष्यामि विस्तीर्णे मकरालये ।
पितुः सामर्थ्यमासाद्य तत्त्वमाह महोदधिः ॥४७॥

"I will build a bridge on this extensive ocean, taking resort to the power of my father. The great ocean has told the truth.".

मम मातुर्वरो दत्तो मन्दरे विश्वकर्मणा ।
मया तु सदृशः पुत्रस्तव देवि भविष्यति ।
औरसस्तस्य पुत्रोऽहं सदृशो विश्वकर्मणा ॥५०॥

"On the Mandar mountain, Vishvakarma had given a boon to my mother: 'O goddess, you will beget a son similar to me'. I am his legitimate son and am similar to him."

समर्थश्चाप्यहं सेतुं कर्तुं वै वरुणालये ।
तस्मादद्यैव बध्नन्तु सेतुं वानरपुङ्गवाः ॥५२॥

"I am capable of building a bridge on the ocean: so let the best of the monkeys commence building it this very day".

ततो विसृश्य रामेण सर्वतो हरिपुङ्गवाः ।
अभिपेतु र्महारण्यं हृष्टाः शतसहस्रशः ॥५३॥

Then Rama sent out all round the best monkeys who flew to the big forest in hundreds of thousands.

हस्तिमात्रान्महाकायाः पाषाणांश्च महाबलाः ।
पर्वतांश्च समुत्पाटय यन्त्रैः परिवहन्ति च ॥५९॥
समुद्रं क्षोभयामासु र्निपतन्तः समन्ततः ।
सूत्राण्यन्ये प्रगृह्णन्ति ह्यायतं शतयोजनम् ॥६१॥
नलश्चक्रे महासेतुं मध्ये नदनदीपतेः ।
स तदा क्रियते सेतुर्वानरै र्घोरकर्मभिः ॥६२॥
दण्डानन्ये प्रगृह्णन्ति विचिन्वन्ति तथा परे ।
पुष्पिताग्रैश्च तरुभिः सेतुं बध्नन्ति वानराः ॥६५॥

Big bodied, very powerful monkeys breaking up the mountains, carry away by machines, stones as big as elephants; and the falling stones agitate the ocean. Some monkeys are holding measuring tapes (cords). Nala thus constructed a big bridge 100 yojanas in extent in the midst of the ocean with the help of

powerful monkeys. Some monkeys were holding measuring rods: others measured the work done. The monkeys built the bridge with trees bearing flowers.

[*Note.* The length of the bridge is said to be 100 yojanas or about 800 miles. The preparation of plans &c took Rama three nights incessantly; and he did so in consultation with Sugriva & Hanuman and also with the help of Bibhishana who had arrived and joined him at the most opportune time. This incident appears to have been put by the poet (who was religious minded) in a religious garb, as if it was the act of religious invocation to the *Sagara god* by Rama who is said to have performed the religious rite of *Pratishayana* on a *darbha grass-bed* for three nights. To my mind, it appears to be nothing else but settling the plan in consultation with his advisers who had known that locality.]

कृतानि प्रथमेनाह्ना योजनानि चतुर्दश ॥६८॥

On the first day the bridge was constructed 14 yojanas.

द्वितीयेन तथैवाहना योगनानि तु विंशतिः ॥६९॥

On the next day, 20 yojanas.

अहना तृतीयेन तथा योजनानि तु सागरे ।
त्वरमाणै र्महाकायै रेकविंशति रेव च ॥७०॥

On the third day, 21 yojanas by quick big bodied monkeys.

चतुर्थेन तथा चाहना द्वाविंशति रथापिवा ।
योजनानि महावेगैः कृतानि त्वरितै स्ततः ॥७१॥

On the forth day, 22 yojanas by quick and swift workers.

पञ्चमेन तथा चाह्नो प्लवगैः क्षिप्रकारिभिः ।
योजनानि त्रयोविंशत्सुवेल मधिकृत्यवै ॥७२॥

On the fifth day, 23 yojanas, having reference to **सुवेल** Suvela.

[*Note.* **सुवेलाचल** appears to be the name of the range of mountains that lies across East Australia and stretches from North to South, which is now known as the "Great Dividing Range" and which in **श्लो.** २१२ of **सर्ग** २६ of the **सुन्दरकाण्ड** is called **लम्बगिरिः** *vide* pages 229–235 *ante.* And **सुवेल** may be the "Great Coral Barrier Reef" on the East Coast stretching from North to South.]

स वानरवरः श्रीमान्विश्वकर्मात्मजो बली ।
बबन्ध सागरेसेतुं यथा चास्य पिता तथा ॥७३॥

स नलेन कृतः सेतुः सागरे मकरालये ।
शुशुभे सुभगः श्रीमान्स्वातीपथ इवाम्बरे ॥७४॥

The powerful son of Vishvakarma built a bridge in the ocean, like his father. That bridge built by Nala was looking beautiful, like the milky way in the sky.

दशयोजन विस्तीर्णं शतयोजन मायतम् ।
ददृशु र्देवगन्धर्वा नलसेतुं सुदुष्करम् ॥७६

It was 10 yojanas wide and 100 yojanas in length. The gods and the Gandharvas saw that bridge of **नल** difficult of execution (accomplishment), with wonder.

[*Note.* Shlokas 68 to 72 show that he bridge was built piecemeal:–

14 yojanas, on the first day,
20 ,, on the second day,
21 ,, on the third day,
22 ,, on the fourth day,
23 ,, on the fifth day,

and finished on the night of the fifth day when it was brought as far as the "Great Coral Barrier Reef" (सुवेल). Having regard to the minimum distance of Singapore from Australia (which is 2500 miles nearly or about 300 yojanas), it seems that the bridge was built by filling up the gaps between the several islands and thus making a temporary cause–way for transportation of Rama's army to Australia.]

तानि कोटिसहस्राणि वानराणां महौजसाम् ।
बध्नन्तः सागरे सेतुं जग्मुः पारं महोदधेः ॥७९॥

Those crores of thousands of monkeys of great strength having built the bridge went to the other side of the ocean.

सर्गः २४

सा वीरसमिती राज्ञा विरराज व्यवस्थिता ।
ततः शुश्रुवुराकृष्टं लङ्कायां काननौकसः ।
भेरी मृदङ्ग संघुष्टं तुमुलं लोमहर्षणम् ॥३॥
बभूवुस्तेन घोषेण संहृष्टा हरियूथपाः ॥४॥

That army of warriors, arranged by the King, was shining gloriously. Then they heard the joint sounds of Bheri (भेरी) and Mridanga (मृदङ्ग) which were tumultuous and horripilatory. The leaders of troops became much pleased by those sounds.

SECTION (5)

Use of Aeroplanes, Fire-arms and Electric weapens & gases and smoke in Ramayana.

The following extracts prove to my mind the use of Aeroplanes, Fire-arms and Electric weapons, gases & smoke in Ramayana.

[*Note.* **शर, बाण, कार्मुक, धनुस्, विशिख, सायक, आयुध, अस्त्र, शस्त्र** appear to have been used in the general sense of a "weapon or missile", not necessarily "an arrow or a bow". **नाराच, गदा, प्रास, शक्ति, आग्नेयास्त्र, सूर्यास्त्र, ब्रह्मास्त्र, सौरास्त्र, ऋष्टि, शूल, निस्त्रिंश, परश्व, परिघ, गान्धर्वास्त्र, पावकास्त्र, चक्र, अशनि** appear to be specialised weapons.

अरण्य काण्ड, सर्गः २९ ।

Aranya kanda, Sarga 29,

The demon Khara hurled a missile (*Gada*) against Rama when Rama was living in Janasthana. The description of this missile is as follows:-

खरबाहुप्रमुक्तो सा प्रदीप्ता महती गदा ।
भस्म वृक्षांश्च गुल्मांश्च कृत्वाऽगात् तत्समीपतः ॥२६॥

The large blazing missile set free from the hand of Khara setting trees and bushes on fire narrowly passed away by the side of Rama.

Then Rama discharged an arrow on Khara,

स पपात खरो भूमौ दह्यमानः शराग्निना ।
रुद्रेणेव विनिर्दग्धः श्वेतारण्ये यथान्धकः ॥२७॥

By the fire of which arrow Khara fell down on the ground burning, just as Andhakasura was thrown down in *Shvetaranya* completely consumed in flames, by Shankara.

When Shurpanakha went to Ravana and communicated the news of the extinction of the demon-army of 14,000 strong, by Rama single handed, Ravana questioned her as to what weapons Rama had. In reply she says:-

सर्गः ३४ ।

शक्रचापनिभं घोरं विकृष्य कनकांगदम् ।
दीप्तान् क्षिपति नाराचान् सर्पानिव महाविषान् ॥६-७॥

Having drawn his golden bow which is as terrible as the bow of Indra, he shoots therefrom blazing arrows like rockets similar to the most poisonous snakes.

The missile discharged by Rama on Maricha (who had taken the form of an antelope) is thus described:-

सर्गः ४४ ।

तमेव मृगमुद्दिश्य ज्वलन्तमिव पन्नगम् ।
मुमोच ज्वलितं दीप्तं अस्त्रं ब्रह्म विनिर्मितं ॥१४-१५॥

Aiming at that antelope, he discharged a shining and blazing weapon made by Brahma, as if it was a burning snake.

In the course of the war with Ravana, the four heroic demons, Agniketu, Rashmiketu, Mitraghna and Yajnakopa shot burning arrows against Rama, and in response Rama cut off the heads of all the four demons by terrible arrows bearing the resemblance of fire-flames. *vide*:-

सर्गः ४३ ।

अग्निकेतुश्च दुर्धर्षः रश्मिकेतुश्च राक्षसः ।
मित्रघ्नो यज्ञकोपश्च रामं आदीपयन् शरैः ॥
तेषां चतुर्णां रामस्तु शिरांसि समरे शरैः ।
क्रुद्धश्चतुर्भिश्चिच्छेद घोरैरग्निशिखोपमैः ॥२६॥

"रामं आदीपयन् शरैः" "Setting Rama on fire. with their arrows" is significant. Similary the expression "घोरैः रग्नि-शिखोपमैः"="terrible arrows bearing the resemblance of Fire-flames" is also equally significant.

Further on, when during the night war-fare, the six demons Yajnashatru, Mahaparshva, Mahodara, Vajradamshtra, Shuka and Sarana attacked Rama, the latter shot against them six arrows (one each) having the resemblance of Fire-flames and killed them in the twinkling of an eye *vide*:-

सर्गः ४३ ।

तेषां रामः शरैः षड्भिः षट् जघान निशाचरान् ।
निमेषांतरमात्रेण शरैरग्निशिखोपमैः ॥२७॥

After having done so, Rama illuminated all the directinons and corners in a moment with terrible fireflaming weapons. *vide*:-

सर्गः ४४ ।

निमेषान्तरमात्रेण घोरैरग्निशिखोपमैः ।
दिशश्चकार विमलाः प्रदिशश्च महारथः ॥२२॥

When Ravana's General Prahasta was killed by Neela, Ravana himself started on the battle-field with the following resolution:-

सर्गः ५९ ।

अद्य तद् वानरानीकं रामं च सह लक्ष्मणम् ।
निर्दहिष्यामि बाणौघैः वनं दीप्तैरिवाग्निभिः ॥६॥

To day I will consume by burning the Monkey Army and Rama with Lakshmana by a flood of arrows just as a forest is consumed by blazing fire.

Then

सर्गः ५९ ।

राक्षसानां अधिपतिः दशग्रीवः प्रतापवान् ।
शरै रादीपयामास नीलं हरिचमूपतिम् ॥६९-७०॥

साऽस्त्रमुक्तेन बाणेन नीलो वक्षसि ताडितः ।
निर्दह्यमानः सहसा निपपात महीतले ॥८८॥

that heroic ten-headed demon-king set on fire the Monkey-Army General Neela by his arrows, and Neela who was struck in the chest by an arrow discharged from a weapon fell down on the ground burning precipitately.

There-after Ravana having encountered Hanuman (with Rama seated on his back), face to face,

सर्गः ५९ ।

वायुपुत्रं महावेगं वहन्तं राघवं रणे ॥१३१॥
आजघान शरैर्दीप्तैः कालानलशिखोपमैः ॥१३२॥

Ravana, having seen the Son of the Wind of great impetuosity bearing Raghava on the battle field, shot at him blazing arrows resembling the flames of Kalanala (conflagration at the end of the World).

Kumbhakarna takes the following oath before Ravana when he starts for the battle-field:-

सर्गः ६५ ।

अद्य वानरमुख्यानां तानि यूथानि भागशः ।
निर्दहिष्यामि बाणौघैः पतंगान् इव पावकः ॥४३॥

To day I will set on fire each division of the Monkey Chiefs separately with a flood of arrows as the fire consumes the butterflies.

After Kumbhakarna was killed, Ravana sent his son Narantaka to attack the Monkey Army. Narantaka started with a weapon called "*Prasa*", which is described as follows:-

सर्गः ६९ ।

गृहीत्वा प्रासमुल्काभं विरराज नरान्तकः ।
शक्तिं आदाय तेजस्वी गुहः शिखिगतो यथा ॥३०॥

सर्गः ७० ।

स वानरान् सप्तशतानिवीरः ।
प्रासेन दीप्तेन विनिर्बिभेद ॥

एकः क्षणेनेंद्ररिपु र्महात्मा ।
जघान सैन्यं हरियूथपानाम् ॥६७॥
ददाह हरिसैन्यानि वनानीव विभावसुः ॥७१॥
ज्वलन्तं प्रासमुद्यम्य संग्रामान्ते नरान्तकः ॥७२॥

Narantaka was shining with "*Prasa*" having the splendour of a meteor, like Kartikeya seated on a peacock and bearing his brilliant (शक्ति) missile. That hero with his brilliant Prasa pierced through a division of 700 monkey soldiers and in a moment that valiant enemy of Indra cut through the Army of the Monkey Chiefs. He burnt the Monkey Armies as the Sun (Fire) burns off forests. Narantaka raised his blazing Prasa at the end of the battle.

Ravana's son Trishira hurled against Hanuman a missile which was caught on the way by Hanuman who tore it to pieces with a thundering shout.

vide:–

सर्गः ७० ।

दिवः क्षिप्तां इवोल्कां तां शक्तिं दीप्तां असंगताम् ।
गृहीत्वा हरिशार्दूलो बभंज च ननाद च ॥१३४॥

Demon Mahaparshva having found his brother Narantaka Devantaka killed, became very angry and he raised his weapon which is thus described:–

सर्गः ७० ।

जग्राहार्चिष्मतीं चापि गदां सर्वायसीं तदा ॥१४६॥
तेजसा संप्रदीप्ताग्रां रक्तमाल्यविभूषिताम् ॥१४८॥

He took up the firy mace made of all iron, the top portion of which was illuminated by light and which was adorned by a wreath of red flowers.

The weapons used against each other by Ravana's son Atikaya and Lakshmana, after Atikaya wounded Lakshmana, have been described as follows:-

सर्गः ७१ ।

आग्नेयेन तदास्त्रेण योजयामास सायकम् ॥८३॥
तदस्त्रं ज्वलितं घोरं लक्ष्मणः शरमाहितम् ।
अतिकायाय चिक्षेप कालदण्डमिवान्तकः ॥८५॥

He then joined the arrow to (आग्नेयास्त्र) a fire weapon. Lakshmana discharged that weapon which was terrible and burning towards Atikaya, just as the god of death discharges his death-mace.

आग्नेयास्त्राभिसंयुक्तं दृष्ट्वा बाणं निशाचरः ।
उत्ससर्ज तदा बाणं रौद्रं सूर्यास्त्रयोजितम् ॥८६॥

The demon having seen that arrow joined with a fire weapon (आग्नेयास्त्राभिसंयुक्तं), discharged a terrible arrow joined with (सूर्यास्त्रयोजितम्) the Sun weapon.

तौ उभौ अंबरे बाणौ अन्योन्यं अभिजघ्नतुः ।
तेजसा संप्रदीप्ताग्नी क्रुद्धाविव भुजंगमौ ॥
तौ अन्योन्यं विनिर्दह्य पेततुः पृथिवीतले ॥८७॥

निरर्चिषौ भस्मकृतौ न भ्राजेते शरोत्तमौ ।
तौ उभौ दीप्यमानौ स्म न भ्राजेते महीतले ॥८८॥

Those two arrows that kindled fire by their lustre began to fight with each other in the sky, as

if they were infuriated snakes. Those weapons after having consumed each other, fell on the ground. Those two that had been shining in the sky became extinguished and ash-like when they fell on the ground.

At last at the suggestion of Hanuman, Lakshmana discharged the Brahmastra (ब्रह्मास्त्र) against Atikaya, who to meet it discharged a number of futile weapons but was slain. *Vide*:-

तमागतंवीक्ष्य तदातिकायः ।
बाणं प्रदीप्तानलकालकल्पम् ।
जघान शक्त्यृष्टिगदाकुठारैः ।
शूलैः शरैश्चाप्यविपन्नचेष्टः ॥१०३॥

तान्यायुधान्यद्भुतविग्रहाणि
मोघानि कृत्वा स शरोऽग्निदीप्तः ।
प्रगृह्य तस्यैव किरीटजुष्टं
तदातिकायस्य शिरोजहार ॥१०४॥

Indrajit hiding himself in the sky shot arrows against the Monkey Army. Its description is as follows:-

सर्गः ७३ ।

स शूलनिस्त्रिंशपरश्वधानि । व्याविद्ध दीप्तानल सप्रभाणि ।
सविस्फुलिंगोज्वलपावकानि । ववर्ष तीव्रं प्लवगेन्द्रसैन्ये ॥५५॥

He showered violently on the army of the Monkey Chief, weapons full of lances, swords and axes, weapons which were ignited by piercing fire and weapons which were shining with white light accompanied by sparks.

Nikumbha, son of Kumbhakarna, hurled a *Parigha* (an iron club) against Sugriva. But Hanuman came up in front and received it on his chest.

सर्गः ७७ ।

परिघाग्रेण पुस्फोट वातग्रन्थिर्महात्मनः ।
प्रजज्वाल सघोषश्च विधूम इव पावकः ॥७॥

The gas bulb on the top of the club burst and blazed with a loud noise like smokeless fire.

Indrajit who was sitting in his aeroplane hid himself in the sky, and remaining outside the range of eye sight, spread smoke on the Monkey Army on the ground and caused darkness. This description is as follows:–

सर्गः ८० ।

स हि धूमान्धकारं च चक्रे प्रच्छादयन् नभः ।
दिशश्चान्तर्दधे श्रीमान् नीहारतमसावृतः ॥२५॥

He caused darkness of smoke, filling the sky with it. The directions disappeared having been filled with darkness of fog (gas).

Indrajit shot an arrow against Lakshmana who in response did so against Indrajit. The two weapons met each other, and caused fire:–

सर्गः ९० ।

तौ भासयन्तौ आकाशं धनुर्भ्यां विशिखौ च्युतौ ।
मुखेन मुखमाहत्य सन्निपेततु रोजसा ॥५१॥

सन्निपातस्तयोश्चासीत् शरयोर्घोररूपयो
सधूमविस्फुलिंगश्च तज्जोऽग्निर्दहणोऽभवत् ॥९२॥

Those two arrows let loose from the bows illuminated the sky and they having struck the heads of each other fell down on the ground with lustre. The fall of those terrible arrows was accompanied by smoke and sparks and the fire produced therefrom was heart-rending.

When Indrajit was killed at the hands of Lakshmana, Ravana became very angry and sent a large army to attack Rama. A terrible battle took place between this army and the Monkey Army. At that time Rama destroyed the demon-army with a weapon which is thus described:-

सर्गः ९३।

ततो रामो महावीर्यो धनुरुद्यम्य वीर्यवान ।
प्रविश्य राक्षससैन्यं शरवर्षं ववर्ष च ॥१७॥

प्रविष्टं तु तदा रामं मेघाः सूर्यं इवांबरे ।
नाधिजग्मुर्महाघोरा निर्दहन्तं शराग्निना ॥१८॥

छिन्नं भिन्नं शरैर्दग्धं प्रभग्नं शस्त्रपीडितम् ।
बलंरामेण ददृशुः न रामं शीघ्रकारिणम् ॥२१॥

न ते ददृशिरे रामं दहन्तमपि वाहिनीम् ।
मोहिताः परमास्त्रेण गांधर्वेण महात्मना ॥२५॥

Then the powerful Rama having wielded his weapon, entered the demon-army and showered a rain of arrows. The terrible demons did not recognise Rama who had entered the demon-army and was creating a havoc by burning it with the fire of arrows.

They only found the demon-army cut asunder and burnt and troubled by the arrows of Rama; but they did not recognise Rama of quick foot. They did not make out Rama though he was burning the demon-army. They had lost consciousness by the great Gandharva weapon.

That day within a short period of 1/8th part of the day, *i. e.* of about four ghatikas only Rama alone destroyed

सर्गः ९३ ।

अनीकं दशसाहस्रं रथानां वातरंहसाम् ॥३१॥
अष्टादश सहस्राणि कुंजराणां तरस्विनाम् ।
चतुर्दश सहस्राणां सारोहाणां च वाजिनाम् ॥३१॥
पूर्णेशतसहस्रे द्वे राक्षसानां पदातिनाम् ।
दिवसस्याष्टमे भागे शरैरग्निशिखोपमैः ॥
हतान्येकेन रामेण रक्षसां कामरूपिणाम् ॥३२॥

the troop of swift chariots of ten thousand, the troop of strong elephants of eighty thousand, the troop of cavalry of fourteen thousand, the troop of foot soldiers of two hundred thousand, by arrows bearing resemblance to flames of fire.

The description of the weapon used by Ravana when he attacked Rama on the destruction of demons Mahaparshva and Mahodara is:-

सर्गः ९९ ।

तामसं सुमहाघोरं चकारास्त्रं सुदारुणम् ।
निर्ददाह कपीन् सर्वान् ते प्रपेतुः समन्ततः ॥८॥

That terrible weapon burnt all the monkeys who fell off in all dorections.

Lakshmana fought with Ravana who was going against Rama after having dispersed the monkey–army, with arrows described as follows:–

सर्गः ९९।

तं इच्छन् प्रथमं योधुं लक्ष्मणो निशितैःशरैः।
मुमोच धनुरायम्य शरान् अग्निशिखोपमान् ॥१८॥

Lakshmana having desired to fight with Ravana first with sharp arrows wielded his bow and shot arrows bearing resemblanec to flames of fire.

At last Ravana covered Rama with a number of arrows.

सर्गः ९९।

आसुरेण समाविष्टः सोऽस्त्रेण रघुपुङ्गवः।
ससर्जास्त्रं महोत्साहं पावकं पावकोपमः ॥२७॥
अग्निदीप्तमुखान् बाणान् तत्र सूर्यमुखानपि।
ग्रहनक्षत्रवर्णांश्च महोल्कामुखसंस्थितान् ॥२७॥

Then Rama in response used weapons which are thus described:–

Rama having been covered with arrows by the demon, shot courageously the *Pavakastra* (Fire arms) of the lustre of fire. Those weapons were *Agnideeptamukhan* (had their heads burning with fire) and *Suryamukhan* (had their heads shining with electincity like the Sun); they were of the lustre of stars and planets and with heads burning like large meteors.

Ravana discharged many arrows against Rama who repulsed them all. Then Ravana used **सौरास्त्र** from which burning balls fell out in showers all round, *vide.*

सर्गः १०० ।

ततश्चक्राणि निष्पेतुः भास्वराणि महान्ति च ।
कार्मुकात् भीमवेगस्य दशग्रीवस्य धीमतः ॥७॥
तैरासीत् गगनं दीप्तं संपतद्भिः समन्ततः ।
पतद्भिश्च दिशो दीप्तैः चन्द्रसूर्यग्रहैरिव ॥८॥

From the bow of the quick footed intelligent Dashagriva, largei lluminating (**चक्राणि**)balls fell all round. By their falling all round the sky became illuminated as also the directions as if they were illuminated by the Sun, the Moon and the stars.

Next Ravana discharged his *Shakti* missile against Bibhishana, which was cut off by Lakshmana. The description is as follows:–

सर्गः १०० ।

ततः शक्तिं महाशक्तिः प्रदीप्तां अशनोमिव ।
बिभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान् ॥१९॥
अप्राप्तां एव तां बाणैः त्रिभिश्चिच्छेद लक्ष्मणः ।
सा पपात त्रिधा छिन्ना शक्तिः कांचनमालिनी ॥२०॥
सविस्फुलिंगा ज्वलिता महोल्केन दिवश्च्युता ॥२१॥

Then that powerful warrior the valient demon king, discharged against Bibhishana his powerful weapon which was like an illuminated thunderbolt. Lakshmana cut it into three pieces before it reached

its destination. And so broken, it fell down on the ground. And the burning sparks that were coming out appeared like great meteors falling from the sky.

When the fight between Rama and Ravana reached its height, their weapons struck each other on their way and fell down on the ground. Their description is as follows:

सर्गः १०० ।

विच्छिन्नाश्च विकीर्णाश्च रामरावणयोः शराः ।
अन्तरिक्षात् प्रदीप्ताग्रा निपेतु धरणीतले ॥६०॥

The arrows of Rama and Ravana broken asunder from each other and dispersed fell down on the ground burning from the sky.

Then Ravana discharged his Shoola weapon against Rama who stopped it on the way. The description is as follows:–

सर्गः १०३ ।

तत् शूलं राघवो दृष्ट्वा ज्वलन्तं घोरदर्शनम् ।
ससर्ज विशिखान् रामः चापमायम्य वीर्यवान् ॥६०॥

आपतन्तं शरौघेण वारयामास वीर्यवान् ।
उत्पतन्तं युगान्ताग्निं जलौघैरिव वासवः ॥६१॥

निर्ददाह स तान् बाणान् रामकार्मुक निःसृतान् ।
रावणस्य महान् शूलः पतंगानिव पावकः ॥६२॥

तान् दृष्ट्वा भस्मसात् भूतान् शूल संस्पर्शचूर्णितान् ।
सायकान् अंतरिक्षस्थान राघवः क्रोधमूर्च्छितः ॥६३॥

Raghava having seen the terribly burning *Shoola* weapon drew his bow and discharged arrows against it. The valiant Rama stopped it from falling on himself by a shower of arrows, just as Indra extinguishes the Universe-destroying fire by inundation of water. But the great Shoola weapon of Ravana burnt off these arrows discharged from the bow of Rama, just as the fire burns off the butterflies. Raghava on seeing his arrows burnt on coming in contact with Ravana's Shoola in the sky, fainted with anger.

Then Rama became ready to discharge the Shakti weapon sent him by Indra with his charioteer Matali. This weapon is thus described:-

सर्गः १०२ ।

सा तोलिता बलवता शक्तिर्घण्टा कृतस्वना ।
नभः प्रज्वालयामास युगान्तोल्केन सप्रभा ॥६५॥
सा क्षिप्ता राक्षसेन्द्रस्य तस्मिन् शूले पपात ह ।
भिन्नः शक्त्या महान् शूलः निपपात गतद्युतिः ॥६६॥

When Rama raised that Shakti weapon to throw it against Ravana with the sound of a bell, it illuminated the sky, as if it was an Universe-destroying-meteor.

That Shakti fell on the demon king's Shoola, broke it, and threw it on the ground lustre-less.

It seems that the different names of the weapons were coined after the names of their respective inventors, *e. g.* Brahma, Vishnu, Shiva, Indra, Varuna, Yama etc. Ancient Aryan ladies also appear to have

invented some of these weapons. In Ramayana, *Balakanda*, 22nd *Sarga*, it is said:–

जया च सुप्रभा चैव दक्षकन्ये सुमध्यमे ।
ते सूतेऽस्त्राणि शस्त्राणि शतं परमभास्वरम् ॥१५॥
पञ्चाशतं सुतान् लेभे जया लब्धवरा वरान् ॥१६॥
सुप्रभाऽजनयन् चापि पुत्रान् पञ्चाशतं पुनः ॥१७॥

Jaya and Suprabha, the beautiful daughters of Daksha, each produced one hundred weapons which were most brilliant.

Jaya who was the receiver of boons also produced five hundred more best sons (weapons). And Suprabha produced another five hundred sons. (*i. e.* weapons)

It is well known that Sage Vishvamitra taught Rama the whole of this *Astra vidya*. *vide* श्लोक १८.

तानि चास्त्राणि वेत्स्येष यथावत्कुशिकात्मजः ।
अपूर्वाणां च जनने शक्तो भूयश्च धर्मवित् ॥

Rama knew the proper use of all these weapons.

And he knowing his (Kshatriya) duty well, was also able to produce other unprecedented weapons.

SECTION (6)

Maharshi Agnivesha's determination of the ages of Rama & Sita and the period of the Maha-Yuddha.

श्रीरामेण यदा स्वयं शिवधनु र्भक्त्वा जिता जानकी
ह्यासीत्पंचदशाब्दिकेन वयसा षडवार्षिकी मैथिली।
पश्चाद्वादश हायनानि वसतो यातान्ययोध्यापुरे
तातस्तस्य तदा महोद्यमपरः पट्टाभिषेकेऽभवत्॥

Rama was 15 years old and Janaki was 6 years old, when Rama broke the bow of Shiva and won Janaki. There after living in Ayodhya for 12 years more, Rama's father became ready to anoint Rama as the Crown Prince.

सप्ताब्दाधिकविंशतो रघुपति श्चाष्टादशाब्दा प्रिया
कैकेयी च तदा वरद्वयमिदं राजानमभ्यर्थयत्।
एकेनास्य वने चतुर्दशसमाः सौमित्रि सीतासमं
वासः स्वीय तनूरुहेथ भरते राज्यं द्वितीयेन वै॥

When Kaikeyi asked her two boons, Rama was 27 years old and his wife was 18 years old. By the first boon she asked the banishment of Rama for 14 years and by the second that her son Bharata be placed on the throne.

[*Note. Vide* बालकाण्ड, सर्ग २०, श्लो० २:-

King Dasharatha says to Vishvamitra:-

ऊन षोडश वर्षो मे रामो राजीवलोचनः।
न युद्धयोग्यतामस्य पश्यामि सहराक्षसै॥२॥

My Rama, who is lotus-eyed is less than 16 years of age. I believe he is not yet fit to fight with demons.

सुन्दर काण्ड, सर्ग ३३, श्लो. १७ १८

Sita Says:-

समा द्वादश तत्राहं राघवस्य निवेशने।
भुञ्जाना मानुषान्भोगान्सर्वकामे समृद्धिनी ॥१७॥

ततस्त्रयोदशे वर्षे राज्ये चेक्ष्वाकुनन्दनम्।
अभिषेचयितुं राजा सोपाध्यायः प्रचक्रमे ॥१८॥

I lived at the house of Raghava for 12 years, enjoying human pleasures to my heart's content. Then in the 13th year the King with his family-priest became ready to anoint him, the scion of the Ikshvaku line, to the throne.

अयोध्या काण्ड, सर्ग ११, श्लो. २५-२९

Kaikeyi Says:-

अभिषेक समारम्भो राघवस्योपकल्पितः।
अनेनैवाभिषेकेन भरतो मेऽभिषिच्यताम् ॥२५॥

योद्वितीयो वरो देव दत्तः प्रीतेन मे त्वया।
तदादेवासुरे युद्धे तस्य कालोऽयमागतः ॥२६॥

नवपञ्च च वर्षाणि दण्डकारण्यमाश्रितः।
चीराजिन धरो धीरो रामो भवतु तापसः ॥२७॥

भरतो भजतामद्य यौवराज्यमकण्टकम्।
एष मे परमः कामो दत्तमेव वरं वृणे ॥२८॥

अद्य चैव हि पश्येयं प्रयान्तं राघवं वने ॥२९॥

The anointing of Raghava has been arranged (by you.) By the same ceremony my Bharata should be anointed. For the fulfilment of the second boon which you had given me at the time of the war between the gods and the demons, time has also arrived. Let Rama be an ascetic living in the Dandakaranya clothed in bark and deer-skin for fourteen years. Let Bharata enjoy the Crown Prince's Royalty without any obstacle. This is my paramount desire; I choose this boon. And this very day I should see Raghava proceeding to the forest.]

घोराद्घोरतरं वनं स विचरन् विघ्नन् विराधादिकान्
दुष्टान्स्वीय पराक्रमेण सहितः सीतानुजाभ्यां ततः।
प्राप्तः पञ्चवटीवने सुरनदीं गोदावरीतीरगान्
सर्वानाश्रममण्डलाश्रितमुनीन् रक्षंश्च तत्रावसत् ॥८॥

In this way Shri Rama entering the densest forest and slaying Viradha and others of evil deeds, reached Panchvati forest and lived there protecting the Sages living on the bank of the sacred river Godavari.

[*Note. vide. Ayodhya Kanda*, Chapters 117–119:– Rama halts at the hermitage of Sage *Atri*; there, conversation between *Anasuya* and *Sita* takes place.

Aranya Kanda Chapter 1 :- March to *Dandakaranya*.
Chapter 11 :– Visit to *Panchapsara*.
The story of Sage *Mandakarni* told by Sage *Dharmabhrita*, to Rama.

एवं कथयमानः स (रामः) ददर्शाश्रम मण्डलम् ॥२१॥

Rama who was spoken to thus then went round the whole group of hermitages.

प्रविश्य सहवैदेह्या लक्ष्मणेन च राघवः ।
उवास मुनिभिः सर्वैः पूज्यमानो महायशाः ॥२२॥
जगाम चाश्रमांस्तेषां पर्यायेण तपस्विनाम् ।

Raghava having entered the Dandaka forest in company of Sita and Lakshmana, lived with the Sages who worshipped him of great glory. And he visited their hermitages one after the other in succession.

At one place he halted for a few days, at another for a month or so. So living in the hermitages of Sages,

तत्र संवसतस्तस्य मुनीनामाश्रमेषु वै ।
रमतश्चानुकूल्येन युयुः संवत्सरा दश ॥२७॥

and sporting at pleasure; he passed 10 years.

Then he lived for some time at the hermitage of Sage *Suteekshna* and questioned him about the where abouts of the residence of Sage *Agastya*. Suteekshna told him that that Sage was his brother and that his hermitage was at a distance of four *yojanas*, & was situated in

स्थलीप्रायवनोद्देशे पिप्पलीवनशोभिते ।

Forest ground abounding in dry land, and adorned by thickets of *Pippali* trees.

Suteekshna described the exploit of *Agastya* in killing demons *Vatapi* and his brother *Ilvala*, who were troubling the Brahmin Sages.

Raghava went there and *Agastya* presented him with celestial weapons. Then *Raghava* asked *Agastya* for a quiet place to live in. Then Agastya replied:–

इतो द्वियोजने तात बहुमूलफलोदकः ।
देशो बहुमृगश्रीमान्पञ्चवटयभिविश्रुतः ॥१३॥

"There is at a distance of two yojanas from here a place called Panchavati which abounds in fruits and roots and is full of antelopes."

[*Note.* The Sage Agastya is said to have been born of *Mitra* and *Varuna* in a water–jar (hence called कुंभोद्भव=*Kumbhodbhava*, कुंभयोनि=*Kumbhayoni*). He is regarded as the pioneer of Aryan civilisation in the Deccan. The celestial weapons said to have been given by him to Rama were the bow of Vishnu, two inexhaustible quivers and a superb coat of mail, which had been given to the Sage by Indra. He crossed the Vindhya which is lying low awaiting the return of the Sage to the North. He is known for having drunk the whole sea and for having eaten up and digested two demons *Atapi* and *Vatapi* (*alias Ilvala*). He is now shown as a star in the constellation Canopus in the South and his appearance in the sky is believed to make turbid waters clear.

Mr. Vaze has found "*Agastya Samhita*" in the Indian Princes' Library at Ujjain. It is translated

by Dr. V. R. Kokatnur, who is of the opinion that Agastya invented the Dry Battery of Electricity. His method is thus described.

"A well cleaned copper plate should be placed in an earthen-ware vessel. It should then be covered first by copper sulphate and then by moist saw-dust. Mercury-amalgamated-Zinc plate to prevant polarization should then be placed on the top of the saw-dust. By their contact a liquid energy known by the twin name of *Mitra-Varuna* (cathode-anode-electricty) is produced. "Water is split up by this current into *Pranavayu* (Oxygen), and *Udanavayu* (Hydrogen). The joining togther of 100 such vessels is said to be very active and effective". He is thus the inventor of Electricity in a *Kumbha*; so he himself was called *Kumbhayoni*. Pushpaka-Vimana was also constructed by him.]

एवं द्वादशवार्षिकीय समये जातेर्द्धवर्षोत्तरे
नासाकर्णनिकर्त्तनं च विहितं रुव्यादराजस्वसुः ।
तस्याः पृष्ठगराक्षसांश्च बहुशो हत्वा खरादीत्रणे
चक्रे क्षेममशेषदण्डकवने क्रीडन् सुखेन स्थितः ॥१०॥

Living like this, at the end of $12\frac{1}{2}$ years, the nose & ears of Ravana's sister were cut. And then many demons who sided with her, like Khara and others, were killed and the *Dandaka* forest was made harmless by *Rama* who lived there in peace.

श्रुत्वा शूर्पणखामुखात्प्रलपितं क्रुद्धस्त्रिकूटाधिपः
सातंकः किमिदं मनुष्यवपुषा रामेण घोरंकृतम् ।
निःश्वस्यात्मरिपोः पुनः प्रतिकृतं कर्तुं च हर्तुंप्रियां
मारीचेन समं रथेन महता मायां श्रयित्वा ययौ ॥११॥

Having heard from Shurpanakha's mouth the destruction of Khara and other demons, the Lord of Trikuta (Ravana) became angry, and in fear expressed his horror at the deed of Rama in the form of man. And in order to take revenge, he went with Maricha in a big car to kidnap Sita by deceitful means.

माघे शुक्ल चतुर्दशीय दिवसे विन्दे मुहूर्ते तदा
मायावंचितमाश्रयद्वयमृते शून्ये तदीयाश्रमे।
सीतां तत्र विलोक्य तापसवपुः कृत्वा सुरूपां सतीं
हृत्वा विव्हललोचनां प्रलपतीं रक्षोऽन्तरिक्षं ययौ ॥१२॥

Sita was kidnapped by Ravana on Magha shukla 14th in the *Vinda Muhurata*, and was taken by the Air-route crying. Then four months were spent in search of Sita. At last Hanuman took Rama and Lakshmana to Sugriva who was banished by his brother Vali who was slain and Sugriva was made King.

[*Note. Vide. Aranya Kanda*, Chapter 18:-

Jatayu says:-

येन याति मुहूर्तेन सीतामादाय रावणः।
विप्रनष्टं धनं क्षिप्रं तत्स्वामी प्रतिपद्यते ॥१२॥
विन्दो नाम मुहूर्तोऽसौ न च काकुत्स्थ सोऽबुधत्।
झटवद्धडिशं गृह्य क्षिप्रमेव विनश्यति ॥१३॥

The *Muhurta* in which Ravana carries away Sita is known as *Vinda*. In it the lost property is speedily regained by the owner. O *Kakutstha*, Ravana did not know this. He will soon perish, having carried away Sita so boldly.]

श्रीरामेक्षणधौतसर्वशमलो वालि विलीनो हरौ
सुग्रीवस्तु सुमंगलादिभिरलं राज्याभिषेकेऽर्चितः ।
रामो लक्ष्मणसंयुतश्च चतुरोमासांस्ततो वार्षिकान्
शृंगे माल्यवतो गिरेर्मृगयुते चक्रे निवासस्थितिम् ॥३८॥

Now having seen Rama, Vali who was freed from all sins, became merged in the Infinite. And Sugriva was anointed King. Then Rama lived with Lakshmana for the next four months of the rainy season, on the top of the Malyavat mountain.

ऋक्षेशो नलनील मारुतीमुखा स्तैरन्वितश्चाङ्गदं
कृत्वेशं दशकोटिवानरचमू र्याम्यां दिशि प्रेरिताः ।
सीतालोकन तत्परः सुनिपुणै र्मासावधिर्लङ्घितः
प्राप्तास्ते हरयो महेन्द्रमचलं तीरेम्बुराशे स्ततः ॥४९॥

Then Sugriva sent Angada, having made him Lord of the Army of 10 crores, with Nala, Neela and Maruti as commanders, to the South, in search of Sita. But in making the search there, they finished the limit of one month; and then they reached the Mahendra-mountain on the Sea-shore.

त्यक्तुं जीवितमात्मनः कुशचये प्रायोपवेशं स्थिताः
संपाति र्विहगोत्तम स्वधिगतस्तत्रैव तैर्वानरैः ।
लंकेशोपवने तदा निवसती सीता हरीणाम्पुरो
मासे तेन निवेदिता च दशमे मार्गे दशम्यां तिथौ ॥५०॥

While they were sitting there to end their lives by प्रायोप्रवेशनं Sampati (the excellent bird) brother of Jatayu met them there. And in the 10th month, he disclosed to them that Sita was kept confined in a garden of Ravana (the Lord of Lanka). (He did so

on *Margashirsha shukla* 10th) [And thereupon Hanuman jumped off in the direction opposite the Abhijit constellation as pointed out by Sampati.]

On the evening of Margashirsha shukla 11th Hanuman reached Lanka having overcome all obstacles. He then assumed a small form and searched for Sita in the city all night, and at last met her in the last *prahara* of that night in Ravana's garden.

कंकेलेस्तलमाश्रितां प्रलपतीं रामाभिधानं मुहु
श्चार्योक्तेन वचोऽमृतेन सुचिरं संसिच्य सुस्थीकृताम् ।
उत्तीर्यान्तिकमागतश्च शिरसाकृत्वा प्रणामन्नत
श्चाबद्धाञ्जलि रब्रवीत्स हनुमानम्बेति मातश्चताम् ॥५२॥

Hanuman having pacified Sita by soft words while she was sitting under a Shimshupa tree repeating the name of Rama, descended from the tree and went near her and after a low bow & with folded hands addressed her as "Mother".

श्रीरामाङ्गुलिकं समर्प्य हनुमान् सीताशिरोभूषणम्
चूडारत्नमथ प्रगृह्य पुनरप्याश्वास्य तां निर्गतः ।
भग्नं तेन वनं त्वनंगदिवसे त्यक्त्वाश्रितं सीतया
क्रव्यादा शतशो बलेन भुजयो रक्षादयो घातिताः ॥५३॥

Then Hanuman gave Rama's finger ring to Sita who gave him her *Chudamani* and on the 13th he left that garden which was thereafter destroyed by him (Hanuman) who killed many demons.

ब्रह्मास्त्रेण रणे पुरन्दरजिता बद्धस्तु भूतादिने
पुच्छे तुच्छनियुक्तपावककणैः प्रज्वाल्य लङ्कापुरीम् ।
पौलस्त्यं परिभूय भूय इति च प्राप्तो महेन्द्राचलं
राकायाङ्कथितं तदीय चरितं तेषां हरीणाम्पुरः ॥५४॥

Then on the 14th Hanuman was tied by Meghanada with Brahmastra and his tail was kindled with fire: but Hanuman by the same fire; kindled the whole of Lanka. Thus having mocked Ravana, Hanuman returned to Mahendragiri and told the news to the rest of the monkeys on Margashirsha shukla 15th.

सिद्धार्था हरयो महेन्द्रगिरितो भूयोऽपि व्यावर्तिता
मार्गं पञ्चभिरागता मधुवनं षष्ठेन्ह्यथालोडितम् ।
सप्तम्यां पवनात्मजो रघुपतेः सीता शिरोभूषणम्
चूडारत्न मदान्निधाय हृदये रामः समोहोऽभवत् ॥५५॥

The monkeys whose desire was fulfilled started from Mahendragiri and after passing five days on the way, reached Madhuvan on the sixth day; and on the seventh day Hanuman handed Sita's *Chudamani* to Rama who became engrossed in sorrow.

अष्टम्यां शिरसि स्थिते दिनपतौ चक्रे प्रयाणन्तदा
आसीदुत्तरफाल्गुनोभमतुलं रम्यं मुहूर्तं तदा ।
श्रीरामो विजये जयाय जयिना श्रेष्ठो हरीणांमहत्
स्कन्धावारनिवेशनं जलनिधे स्तीरेन्यधात्सप्तमे ॥५६॥

On the 8th day at noon, in the auspicious Uttara-Falguni Muhurta, Rama started for victory. And on the 7th day thereafter (*i. e.*, on *vadya* 30th) the Army came up to the Sea-shore.

पौषस्याद्यदिनत्रयं जलनिधेस्तीरे निवेशस्थिति
रासीत्तत्र विभीषणोऽथ शरणं प्राप्तश्चतुर्थी दिने ।
लङ्कायामधिप स्तदैव विहितः शीर्षेऽभिषिच्य स्वयं
पञ्चम्यां पयसां पतिं क्रमयितुं जातश्च मंत्रोद्यमः ॥५७॥

After halting for three days there, on Pousha *shukla* 4th Bibhishana came to the shelter of Rama who at once promised him the throne of Lanka. And on the 5th Rama held a conference how best to cross the Ocean.

श्रीरामेश्च बिभीषणो हरिचमूनाथादयो लक्ष्मण
स्तत्राराधनतत्परा जलनिधेर्बभ्वाञ्जलिं संस्थिताः ।
चत्वारो दिवसा ययुर्निरशनाः क्रुद्धोऽब्रवीद्राघवः
सौमित्रे धनुरानयेति जलधिं बाणेन संशोषये ॥५८॥

For four days Rama and Bibhishana and the commanders of the Army and Lakshmana & others prayed to the Ocean with folded hands taking no food. Then Rama became angry and asked Lakshmana for his bow so that he may dry up the ocean.

तर्ह्येवाविरभूत्पतिः स सरितां सोपायन सप्रियो
रामं सामभिरानिनाय शनकैः शांतिं च संप्रश्रयः ।
सेतूयामविधिं प्रदर्श्य हरिभिः संवीक्ष्यमाणश्चिरं
साश्चर्यैर्जलधिर्जगाम निलयम्प्राप्तः प्रमोदोदयः ॥५९॥

Then the Ocean appeared with presents and pacified Rama by soft words and showed him the way how and where to construct a bridge and then disappeared.

सर्वैते हरयः स्वकीय शिरसानीत्वा बहून्पर्वतान्
शृङ्गाण्युद्धृत्य गंडशैलनिचयान्नीत्वाऽक्षिपन्तोयधौ ।
एतै स्तै र्नलहस्तयुक्तिनिचयैः सेतुः कृतः प्रस्तरै
रारब्धो नवमीदिनेऽथ दिवसेऽनंगस्य सिद्धिंगतः ॥६०॥

Then all the monkeys brought stones and threw them into the ocean and Nala by his cleverness made ready the bridge from *Shukla* 9th to 13th (within five days).

[*Note.* Compare *Yuddha Kanda*, Chapter 22, *shlokas* 59–65:–

हस्तिमात्रान्महाकायाः पाषाणांश्च महाबलाः ।
पर्वतांश्च समुत्पाटय यन्त्रैः परिवहन्ति च ॥५९॥
समुद्रं क्षोभयामासु र्निपतन्तः समन्ततः ।
सूत्राण्यन्ये प्रगृह्णन्ति ह्यायतं शतयोजनम् ॥६१॥

दण्डानन्ये प्रगृह्णन्ति विचिन्वन्ति तथापरे ॥६३॥
वानराः शतशस्तत्र रामस्याज्ञा पुरःसराः ।
मेघाभैः पर्वताभैश्च तृणैः काष्ठैर्बबन्धिरे ॥६४॥
पुष्पिताग्रैश्चतरुभिः सेतुं बध्नन्ति वानराः ॥६५॥

The big bodied monkeys were carrying with machines stones as large as elephants after having torn asunder mountains. The falling stones greatly disturbed the Ocean. Some hold measuring cords and find the bridge space to be 100 yojanas. Some hold rods and others supervise the work, in batches of hundreds under the orders of Rama. The monkeys were building the bridge with the help of stones as large as clouds & mountains & flower trees.

विस्तीर्णे दशयोजनान्यथ शतं दीर्घेण पाथो निधौ
कृत्वा सेतुमरिन्दमो हरिभटानुत्तार्य्य भूतादिने ।
कृत्वा सैन्यनिवेशनं रघुपतिः शैले सुवेले स्थितो
लङ्कायाः हृदयं निरुध्य हरिभी रामो यथैवान्तकः ॥६१॥

That bridge was 10 yojanas wide and 100 yojanas long. And on the Shukla 14th the Army was taken across the bridge and brought on the Suvela mountain. And the heart of Lanka stopped pulsating at the sight of the monkeys, as if Rama was the god of Death.

संपूर्णा दिवसास्त्रिभिश्च दिवसैर्यावद्वितीया दिनं
सर्वे ते कपयः पयोजलनिधेरुत्तीर्य पारंगताः ।
गर्जन्तो निनदैर्निशाचरपुरो प्राकारमाक्रम्यते
कोष्ठाट्टालक गोपुरेषु शिखरेश्वारुह्यकेचित्स्थिताः ॥६२॥

The Army took full three days to cross the ocean. And on Pousha vadya 2nd the whole army finished the march and the soldiers ascended the high places in the Fort of Lanka.

अष्टौ तत्र ततस्तृतीयदिवसा यावद्वितीया दिनं
लङ्कायाः परितः प्लवंगमबलस्यासीन्निवेशस्थितिः ।
प्राप्तौ तद्बलवीक्षकौ हरिदिने लङ्काधिपप्रेरिता
वेकः सारण संज्ञयाऽपरशुको बद्धावुभौ वानरैः ॥६३॥

The army sorrounded the fort of Lanka for eight days and on Pousha vadya 11th the spies of Ravana by name Shuka and Sarana came to examine the strategy of Rama's army and they were caught by the Monkeys.

द्वादश्यां सकलं निधाय सकलद्वारेषु शाखामृगाः
नादिष्टवा सहसैन्यपै रघुपति र्द्वार्युत्तरे संस्थितः ।
तत्राट्टालक आगतो दशमुखो दृष्टः सछत्रस्तदा
रामेणार्धशशाङ्कसायकमुखेनाच्छिन्नछत्रीकृतः ॥६४॥

On Pousha vadya 12th the Army was posted at all the entrances of Lanka and Rama took up his position

on the Northern Entrance. Then Ravana having ascended a terrace on that side began to watch the movements of Rama's Army, when Rama with his अर्धचन्द्र arrow cut off Ravana's *Chhatra*.

Ravana's wife Mandodari then advised Ravana to make peace with Rama by returning him Sita. But Ravana did not agree.

एवं तद्वचनैः प्रहस्य दशभिर्वक्त्रे स्ततो रावणो
प्याहूयात्मसमस्त राक्षसचमूनाथान्सु निश्चित्य तैः।
युद्धार्थन्त्रिदशीदिनात् त्रिभिरथो यावत्कुहूवासरं
संख्यान्तत्र विधाय राक्षसपतीन् स्थानेष्वथारोपयत् ॥७७॥

Ravana having treated lightly the advice of his queen, called his commanders and directed them to take up special positions, from Vadya 13th to vadya 15th.

माघस्याथदिने गतो रघुपते रादेशतश्चाङ्गदो
दूतो राक्षसराज संसदि तदा साक्षेपमाख्यातवान्।
धर्मद्वारपथा सबान्धवपशु क्रव्यादराज व्रज
श्रीरामेण विभीषणोऽत्र सुचिरं लङ्काधिपः स्थापितः ॥७८॥

On Magha shukla 1st under the directions of Rama Angada went to Ravana's court and advised Ravana to follow the righteous path, since Rama had determined to place Bibhishana on the throne of Lanka.

But Ravana did not consent and ordered Angada to be imprisoned. But Angada by his skilfulness succeeded in flying back safely to Rama's camp.

Then the War commenced.

माघे सप्तमिरष्टमीति दिवसे शुक्ले द्वितीयादिनाद्
रक्षोवानरसेनयोः समभवद्युद्धं ततः संकुलम् ।
बद्धौ दाशरथी पुरंदरजिता तौ नागपाशैर्निशि
मायांश्रित्य विमोहितौ निपतितौ गाढं नवम्यांरणे ॥८२॥

From Magha shukla 2nd to 8th (for seven days a terrible battle took place between the armies of Rama and Ravana. and on the 9th Indrajit bound down Rama and Lakshmana with Nagapasha.

धात्रादेशत आगतोथ गरुडो रामेणचित्ते स्मृतो
मुक्तौ सर्पनिबंधनैः सपदि तत्स्पर्शा दशम्यां दिने ।
आसीत्तत्र दिनद्वयं हरिदिने युद्धावहार स्ततो
द्वादश्यां पवनात्मजेन निहतो धूम्राक्षरक्षोधिपः ॥८३॥

On the 10th Rama having remembered Garuda, the latter obtained permission of Brahma and came to Rama. Immediately the Nagapasha was broken. For two days thereafter the battle stopped. And on the 12th Hanuman killed Dhumraksh who was a powerful commander of the demons.

तेनैवाथ हतस्त्वनंगदिवसे चक्रेपुनः संयुगे
भूताया दिवसात्प्रहस्त मवधीन्नील स्त्रिभिर्वासरैः ।
श्रीरामेण ततस्त्रिभिश्च दिवसै र्यावच्चतुर्थी दिनम
बाणै र्वन्हिमुखोपमै र्दशमुखो विद्रावितः संगरात ॥८४॥

On the 13th a large army of demons was destroyed. From the 14th, within three days Prahasta demon was slain, by Neela. Thereafter within three days, ending Vadya 4th Rama put Ravana to flight by his *Agnimukha* weapons.

पञ्चम्या दिवसाच्चतुर्भिरनुजो यः कुम्भकर्णो बली
लङ्केशेन विबोधितः समभवद्युद्धावहार स्तदा।
सोऽयं वानरभक्षणे रणभरे रामेणषड्भि र्दिनैः
नाराचै र्विनिपातितोऽवयवश्छित्त्वा वपुः शीघ्रगैः ॥८५॥

Four days from the 5th were taken by Ravana in rousing Kumbhakarna, from sleep The battle stopped during those days. Then Kumbhakarna came up and destroyed many monkeys; but within six days Rama cut him up.

श्रुत्वा तस्य सहोदरस्य निधनं शोकार्दितो रावणः
कृत्वा पञ्चदशेदिने च विलपन् युद्धावहारस्तदा।
मासे फाल्गुनिके तदादि दिवसा द्यावच्चतुर्थी दिनम्
विख्याता भुवने नरान्तकमुखाः पञ्चैव ते घातिताः ॥८६॥

Ravana felt extremely sorry and wept bitterly. So on Magha vadya 15th battle stopped. From Falguna shukla 1st to 4th five warriors of the demons including Narantaka were killed.

पञ्चम्या दिवसात्त्रिभिश्च दिवसै रक्षोतिकायो हतो
अष्टम्या दिन पञ्चमेन निहतौ कुम्भो निकुम्भो ह्युभौ।
विख्यातो मकराक्ष राक्षसपतिः सोयं चतुर्भि र्दिनैः
संग्रामे निहतो वलीमुखवरैः कुर्वन्महा विक्रमम् ॥८७॥

From the 5th within three days Atikaya demon was slain. Within five days more Kumbha & Nikumbha were killed and within four days more Makaraksha was slain, though he had shown much valour before death.

संतर्प्याग्निमथो नभश्चर रथं संप्राप्य दिव्यं ततो
रात्रौ शक्रजिता जितं पुनरथो कृष्ण द्वितीया दिने।

औषध्यानयनै स्तृतीय दिवसाद्यावत्तिथिः सप्तमी
श्रीरामो दिनपञ्चकं च कृतवान्युद्धाबहारन्तदा ॥८८॥

On Falguna vadya 2nd during night Meghanada propitiated Agni and having obtained from him *Akashgami* celestial car won a victory. In order to bring medicines the battle stopped for five days from the 3rd to the 7th.

अष्टम्या दिवसात्ततस्तु दिवसैः षडिभर्हतश्चेन्द्रजित्
कुर्वन्युद्धमनूपमं च विचरन्सौमित्रिणा विक्रमात् ।
गाढं शोकभरेण रुद्धहृदयो मोहंगतो रावणो
भूताया दिवसे रुरोद सुभृशं कृत्वावहारन्तदा ॥८९॥

From the 8th, for six days, Indrajit fought with Lakshmana, showed great valour but was at last killed. Ravana fell in a swoon. On the 14th the battle stopped due to grief.

प्राप्तः पञ्चदशीदिने दशमुखो युद्धाय रक्षोधिपः
सार्द्धं रोषसमन्वितो हरिचमूभिध्नं स्ततः संगरे ।
चैत्रस्याद्य दिने च पञ्चभिरभूद्रक्षोधिपानां क्षयः
षष्ठीवासरतोऽष्टमी युधि महापार्श्वादयो घातिताः ॥९०॥

On Falguna vadya 30th Ravana went to the front; for five days in the beginning of Chaitra the battle raged furiously. Many demons were killed. From Chaitra Shukla 6th to the 8th Mahaparshva and other demons were killed.

शक्त्या रावणमुक्तया च हृदये भिन्नोऽपतल्लक्ष्मणः
श्रीरामो नवमीदिने दशमुखं व्यद्रावयद्रोषतः ।
द्रोणाद्रेर्हनुमान् विशल्यकरिणीन्दिव्यौषधीमानयत्
तस्या स्पर्शनमात्रतः पुनरसौ जातो विशल्य स्तदा ॥९१॥

Then by a most powerful weapon discharged by Ravana Lakshmana was shot in the heart and he fell on the ground. On the 9th Rama put Ravana to flight. Hanuman brought medicinal herbs from Dronachala, smelling which Lakshmana recovered completely.

तत्राभूद्दशमी दिनस्य समये युद्धावहारस्तदा
रात्रौ युद्धमभूत्प्रविश्य नगरीं शाखामृगै र्ज्वालिताम ।
स्वर्गान्मातलि रागतो हरिदिने रामाय नीत्वा रथम्
द्वादश्यां रथमास्थितो दशमुखं हन्तुं ययौ राघवः ॥९२॥

On the 10th battle stopped. But that night the Monkey Army set fire to Lanka. On the 10th under the orders of Indra, Matali brought a car to Rama who sat in it and proceeded against Ravana.

द्वादश्या दिवसात्ततः प्रतिदिनं यावच्च भूतादिनं
चैत्रेष्टादशवासरे रणगतो रामोऽवधी द्रावणम् ।
एवं तेन समुद्धृतस्त्रिभुवनस्यान्तः परं कण्टकः
स्वर्गस्थामरहस्तमुक्तकुसुमैः श्रीराम आमोदितः ॥९३॥

From Chaitra shukla 12th to Vadya 14th for 18 days the battle between Rama and Ravana raged very furiously with the result that Ravana was at last killed. In this way Rama removed the thorn of the three Worlds.

And Rama was congratulated by the gods who threw a shower of flowers from the sky.

माघेमासि सितद्वितीय दिवसाच्चैत्रान्त भूतादिनम्
संप्राशोति दिनानि पञ्चदशभि र्हीनानि युद्धं विना ।
युद्धं वानररक्षसां समभवद्दवाभ्यां सम सप्तभि
र्वानस्पत्यदिनेऽभवद्दशमुखादीनां च दाहक्रिया ॥९४॥

From Magha shukla 2nd to Chaitra vadya 14th for 87 days the battle was fought, with a respite for 15 days in all. Thus for 72 clear days the War continued.

वैशाखाद्यदिने ततो रणभुवो रामोऽपसृत्य स्वयं
साकं वानरपुङ्गवैः पुनरपि प्रायात्सुवेलाचलम् ।
वादित्रोत्सवगीत मङ्गलरवै स्तत्र द्वितीया दिने
लङ्कायां तु बिभोषणस्य सुचिरं राज्याभिषेकोऽभवत् ॥९५॥

On Vaishakha shukla 1st Rama with the Monkey Army again went up the Suvelachala Mountain; and on the 2nd there was a great festival and Bibhishana was placed on the throne.

सीता रामवियोगतो दशमुखस्थाने दशाहाधिकान्
मासांस्तत्र चतुर्दशैव च महादुःखार्दिते वा भवत्
तस्याः शुद्धिरभूज्ज्वलच्छिखि शिखामासे तृतियादिने
देवेभ्यो वरलम्भनान्मृतहरीनाजीवय द्राघवः ॥९६॥

Sita suffered the pangs of separation from Rama while living in Lanka for 14 months and 10 days. On Vaishakha shukls 3rd Sita proved her purity by bathing in fire. And the dead Monkeys revived.

रामः पुष्पकमाश्रितो निजपुरीं गन्तुं चतुर्थी दिने
सीतालक्ष्मणसंयुतः कपिवरै र्व्योम्नध्वनि प्रस्थितः ।
निस्तीर्यैव वने चतुर्दशसमा वासन्ततो दण्डकाट्
भारद्वाज मुनीश्वराश्रमपदे प्राप्तः फणीनान्तिथौ ॥९७॥

On the 4th Rama started by the air route for Ayodhya in the Pushpaka Vimana with Sita, Lakshmana and the best of the Monkeys, and on the

5th came to Bharadwaja Sage's hermitage, after having suffered 14 years' exile in pursuance of his father's desire.

नन्दिग्राम निवासिना च भरतेनासीत्समः संगमः
षष्ठ्यां तेन च वेन्दितः प्रमुदितो नाथोऽपि तं सस्वजे ।
सप्तम्यां च ततो महोत्सवपरैः पौरैरयोध्यापुरे
श्रीरामः सहसीतया पुनरपि प्राप्तोधिपत्येऽञ्चितः ॥९८॥

On the 6th, Rama reached Nandigrama and met Bharata and on the 7th the people received back Rama as the King with great rejoicings.

राज्यप्राप्तिदिने समा रघुपते रासन्द्वयेनोधिका
चत्वारिंशदथो विदेहदुहितु स्त्रिंशत्त्रयेणाधिकाः ।
तस्मादेव दिनाद्दधार दुहिता भूमेर्नवम्यां तिथौ
गर्भं भाद्रपदे रवेर्भगवतो वंशस्य विस्तारकृत् ॥९९॥

On this day Rama was 42 years old and Sita was 33 years old.

On Bhadrapada shukla 9th Sita conceived for the extension of the powerful Ikshvaku Line.

गर्भाधानतयैधमान उदरे मासे गते सप्तमे
चैत्रद्वादशके दिने रघुपते रादेशतो जानकीम् ।
आरोप्याथ रथं स्वराज्यभवनान्नीत्वा ततः सत्वरं
वाल्मीकीय तपोवनान्तरगतां तामत्यजल्लक्ष्मणः ॥१००॥

When the pregnancy had advanced to the 7th month, that is on Chaitra shukla 12th Lakshmana took Sita in a car to a *Tapovana* (a sacred grove where ascetics perform their austerities) where Valmiki Sage was living, & left her there alone under the orders of Rama.

आनीता रुदती निवार्य मुनिना वालमीकिना स्वाश्रमम्
आषाढे नवमीदिने सुतयुगं सासूत वीरप्रसूः ।
षट्षष्टया च समं शतानि नव वै वर्षाणि तत्रावसत्
श्रीरामस्य ततः समर्प्य तनयौ सीता प्रविष्टा महीम् ॥१०१॥

Sita began to cry much at that time. Hearing this, Valmiki came there, pacified her and took her to his hermitage. On Ashadha shukla 9th two *Veera-putras* were born to Sita. And for 966 years more Sita lived there and then she entered the Mother Earth after having entrusted the Princes to Rama.

भूयो निर्गत सीतया विरहितो रामो महीं केवलाम्
वर्षाणामयुतं ततः समभुनक् चैकातपत्रेण व ।
राज्येप्यासन मास्थितौ स्वतनयौ कृत्वा समं बान्धवैः
सार्द्धं स्वीयपुर प्रजाभिरमरस्थानं विमानैर्ययौ ॥१०२॥

Rama was thus left alone. He reigned for 10,000 years thereafter on this earth. Then leaving the kingdom to his two sons, Rama with his people went to Heaven.

CHAPTER VI

EPILOGUE

SECTION (1)

The Air route of Hanuman, and Sugriva's Empire.

It appears fairly certain from what has been said above that the way by which Hanuman travelled from India to Lanka in search of Sita, starting in the morning and reaching there before sun-set, was the following Air-route:-

He started from Mahendragiri which is between Jagannath Puri to the north and Vizagapatam to the south, in the Ganjam District, probably in a big fighter Monoplane, full of arms and ammunition including incendiary bombs, flew over the Bay of Bengal, reached the summit of Mainaka (Andaman-Nicobar islands); crossed dauntlessly through the burniug volcanoes of Sumatra and Java as far as the Surabaya port, then flew over the the islands of Bali, Sumba, Sumbava, Timor and sorrounding islands, where presumably in those old times lived the advanced races of Yakshas, Gandharvas, Siddhas, Charanas, and Nagas &c., and crossing the Anavarya (Arafura) Sea, encountered opposition from the wild and ferocious people of New Guinea सिंहिका (Sinhika) or अंगारका (Angaraka) the lizard shaped island and overcoming it flew over the *Lambagiri* लम्बगिरि Mountain (the Great Dividing

Range and the mountain-ranges to its North & South including the Australian Alps in the South) in Australia, and beholding the beauty of that part of the country with its charming "Great Barrier or Coral Reef" and the beautiful Sea-shore which was full of *Vanaraji*=**वनराजि** (rows of forests) and mouths of big rivers (**समुद्रस्य च पत्तनानां मुखानि**), descended on the extreme south peak of the **लम्बगिरि** (the Long Range of Mountains) some where near the present Australian Alps = (**लम्बस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे**)

Judging the past by the present standard of skilfulness, it seems that Hanuman must have travelled in a Mono-Aeroplane of great size and speed and that as Hanuman is said to have set the whole of Lanka on fire, this feat must have been accomplished by him single handed with the help of incendiary bombs, which he must have carried in his Aeroplane.

That Aeroplanes (**विमान**s) were under use in those times, is proved by the fact that Ravana, when he went to seek the help of **मारीच**= Maricha, travelled twice in a **विमान** by an Air route, and that the same **विमान** that was used by Ravana for his second meeting with Maricha (**मारीच**) was taken directly to to Panchvati (**पञ्चवटि**) for kidnapping Sita, who too was carried away in the same **विमान** to Lanka (**लङ्का**). The fight of Jatayu (**जटायु**) with Ravana (**रावण**) and the breaking of his **रथ** (chariot) in the sky also shows that the encounter took place in the sky in their respective Aeroplanes. Again Hanuman has

said to Sita when consoling her that Sugriva's army would soon come up to Lanka in countless numbers and that

असकृत्ते महोत्साहैः ससागरधराधरा ।
प्रदक्षीणोकृता भूमिर्वायुमार्गानुसारिभिः ॥

"those heroic persons have by the air routes gone round the world often and often". Also Hanuman has said that the empire of Sugriva is of very great extent and that nnder his command are the innumerable armies of (हरिs) Haris and (ऋक्षs) Rikshas, and that Sugriva has said that they are all "**मद्विषय वासिनः**"= "residing within my Empire", which is **विविधै र्लिङ्गचिन्हितैः स्वस्थानै रुपशोभितं**=adornced by a number of colonies, each having a distinguishing banner of its own.

SECTION (2)

The Army's Land Route.

The next question that arises is, supposing Hanuman flew from India to Lanka (Australia) by the Air-route over Sunda Islands, which was the way by which Sugriva's vast army of Haris and Rikshas (हरिs and ऋक्षs) was taken to Lanka, and where was the **सेतु** (bridge) built for the army to cross the intervening vast ocean.

Now a glance at the World Map shows that the East Indian Archipalago (especially the Malaya Peninsula, Sumatra, Java and the Sunda islands are so situated as to form a natural bridge (*Adam's* bridge) between Asia and Australia: and the Malacca Strait appears to be an * entrance gap from the Netherlands to India and that at the top of that entrance, the islands of Andaman & Nicobar appear situated like a Frontier Guard.

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* Geographically and historically the Malay Peninsula forms an integral part of Greater India. A thousand years before the Christian Era, Indian pioneers brought civilization to the Malaya Peninsula and the islands of the Dutch East Indies. The tale is a fascinating one: *vide The story of Malaya* by W. S. Morgan of the Malayan Educational Service:—

"At first," says Mr. Morgan, "the Tamils came as sailors, but it was not long before traders began to settle in the places where their ships came. They were followed by warriors and priests from the homeland. So the coasts and islands from Burma to Java and Borneo and to Siam and Indo-China became dotted with little Indian colonies and towns. Some of them grew into great kingdoms under Hindu Princes, with walled cities and temples. Thus over a large part of the East the Hindu settlers grew from traders into a ruling people, spreading with their trade and power their language, their religion and their customs. The period of Indian greatness came to an end in the thirteenth century. In these years we must see the history of the Peninsula and the Straits of

The easiest land route for the Army from Asia to go to the South appears to be *via* the Indo-China and the Malaya Peninsula. Accordingly the Army of Sugriva which consisted of हरिs (*Haris*=Mongolians and Chinamen) and ऋक्षाः ("*Rikshas*"=Rushas=Russians) must have reached the East Indies by the Malaya Peninsula. But as there were gaps between the several islands, those gaps must have been patched up to make a continuous संतारः (=cause–way) easy passage (march) for the Army to Australia.

Malacca as part of the story of the Indians in south-eastern Asia. Malaya was not yet the land of the Malays. These Tamils, or Klings as they were called, for one of the kingdoms of Tamil Akam was Kalinga, brought with them the ways and thoughts of their homeland where in the cities and villages of the river deltas men led lives far more advanced than the simple fishing and hunting lives of the natives of the land where they settled. The result was like a fertiliser which enriches the soil, so that flowers and plants spring forth where before were weeds and coarse grass. To men who hunted in the jungle, they showed how to raise crops of rice by irrigation and the use of plough pulled by tame buffaloes. The Malay word for plough comes from India, thus showing that the Klings brought ploughs with them. They brought methods of trading, of buying and selling things, and of using money...To natives who went about naked or wore bark for clothing, they brought cottons for the poor and silks for the rich...The Malay language is full of words brought by the Hindu settlers, words which show how much the life of the natives was

The only difficulty in this surmise is that Sugriva's capital किष्किन्धा=Kishkindha is considered to have been situated in the Deccan India beyond गोदावरि=Godavari river: and in the रामायण, it is said that the Army collected there and marched therefrom. The only land-route for such a march to reach Malaya Peninsula is by travelling on the coast of the Bay of Bengal *via* Calcutta and Rangoon. Whether a huge army could have travelled by that route, when the Haris and Rikshas had the easier and direct route *via* Indo-China, is a point on which there could be a difference of opinion. It is possible Sugriva's own army might have travelled *via*

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enriched by the foreigners in their land...One has only to look into a dictionary to see how much the Indians brought to Malaya in the early days."

The influence of these early Indian settlers may be traced to-day, and Dr. Quaritch Wales of the Greater India Research Committee recently unearthed tangible relics of ancient Indian kingdoms in Malaya and remains of towns and villages that lay hidden beneath the ground where Malay *kampongs* (villages) and rubber estates now flourish. From India, too, Malaya got its present religion. After the decline of the Hindu States, which succumbed to attacks from Java, Siam and elsewhere, Indian Muslims dominated the Peninsula and the islands in the fifteenth and sixteenth centuries and gave the Malay people the Islamic faith. Next came the Portuguese, the Dutch and the British, the latter nations carving out for themselves possessions in Malaya and the Sunda islands.

Calcutta and Rangoon and joined the remaining vast army of Mongolians, Chinamen and Russians in Indo-China from where, all combined could have made their way *via* the East Indies. But the poet or some interpolator appears to have confounded the long mountain-chain from Moulmain to Malacca with the **सह्य** and **मलय** hills of South India.

SECTION (3)

The Races of Haris (हरिs) and Rikshas (ऋक्षाः); their abode and the extent of their Colonial Possessions.

Now it appears very clear that "*Hari*=**हरि**" does not mean"monkey" but the Chinaman and the Mongolian of the yellow (**हरि**) Race. That part of Asia was formerly known as *Hari-varsha* (**हरिवर्ष**) : and Russia must be a corruption of **ऋक्षा**= Riksha=(Rushaa). Even at present Russia is pronounced as *Rushaa*; and Russia's emblem is the "Bear" (**ऋक्ष**=Riksha). All the races of mankind on the Earth have come out of *three* original Races : *viz:* (i) The White (Aryan:), (ii) The yellow (Hari) and (iii) The Black. This is the opinion of Scientists & learned men. Russians, Chinese and Mongolians belong to the "*Yellow*" race. According to the present research, the Red-Indians of America also belong to the Mongolian type. So this type of men had pervaded the whole of Eastern

Asia and most of the Northern and Equitorial America. And Sugriva's empire had extended to all these places. So Sugriva called to Rama's help all this innumerable army and took it to Lanka (Australia). Sugriva has said of the big Army, **अस्मद्विषय वासिनः** = that is to say, they have been residing in *my territory*. It seems that they were called monkeys and bears, from the peculiarity of their dress, face and habit. Moreover the old Chinaman wore a long pig-tail on his head; and accordingly they must have been described in the Ramayana as **गोलाङ्गूलाः** or **गोपुच्छ धारिणः** (wearers of Cow-tails). And the dress of the Russians–they being near the North Pole which is very cold–is similar in appearance to the long haired skin of the Bear. Even at present the Russians are known as the "Russian Bear"; and the Chinese as "China monkeys", just as the Germans are known by the nickname of the "Eagle", and the Englishman as "John Bull" (=the Bull Dog).

It appears from the above that the war between Rama and Ravana was not an ordinary affair. It was an event in which the whole of the civilised people of the Northern Hemisphere (*i. e.* The Aryans=**नराः** and the yellow races=(**वानराः** & **ऋक्षाः**) of the principal **हरि** (yellow) Race were at war with their full resources against the demons of the Southern hemisphere (*i. e.* the Black race=**राक्षसाः**) who were equally or even more powerful. Sugriva was the King of the Yellow race, and he had rendered most powerful help to Rama, the King of the White Race (Aryans). That Sugriva's capital was Kishkindha situated most pro-

bably to the south of the river Godavari. And he probably belonged to the Dravida clan of the old Aryan Stock who, as is now believed, were the first civilised Aryans to migrate from Northern India to Southern India probably along with sage *Agastya* and become merged with the Yellow race : and his supremacy extended over the whole of the Yellow Race which had occupied the whole of Eastern Asia and North and Equatorial America as well, if not Peru of Southern America too. Hanuman is called the Monkey-Chief or Monkey-General serving under Sugriva. The story is that he had once had an accidental fall on the *Sumeru Mountain peak, when he injured his chin; so he was known as Hanuman. He was the best Flier (प्लवतां वरः) and he most

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* Could it be the *Sumeru* peak in the island of Java near Surabaya ? The story is that his mother Anjana, wife of Kesari, was once airing herself on the peak of that mountain, when she conceived by the Wind-God, and so Hanuman was born. This Hanuman while still an infant in arms, saw the Sun whom he suspected to be a ripe fruit. So he leapt to seize it; but he was hurled down by Indra. So he fell down on that peak and so his chin got hurt.

It is also interesting to note that नल=*Nala* the builder of Rama's bridge who was anEngineer of great skill, was born on मन्दर mountain peak, where Vishvakarma gave his mother a boon that she would beget a son of his skill. मन्दर is in Celebes Island near Borneo : north of Java.

probably belonged to a clan of the Yellow Race known as हरि (Hari) or गोलाङ्गूल (Golangula) and he proved to be an excellent warrior who was most faithful to Rama and Sita. In fact the whole of *Sundara-Kanda* is a graphic description of his individual exploits. The peculiarities of the Yellow Races are a broad face with high cheek bones, almond-shaped slanting eyes and a broad nose, and a chin not very prominent. The legend about the chin of Hanuman may have had its origin to this peculiarity of the chin of the Yellow Race.

So it seems the वानर or हरि race had pervaded Mongolia, China, Indo-China and the East Indies Islands also and that Sugriva was their King with his capital at Kishkihdha in South India.

This War being thus practically between the Northerners (देवाः) and the Southerners (दानवाः) waged for a righteous cause by Rama against Ravana and ending in the triumph of right over wrong, has made the name of Rama immortal and a household word for every Indian Aryan.

To believe that Rama, a king of a small principality like Ayodhya, with the help of uncivilised men residing in the south of India-who were like the present Ourang Outang-defeated Ravana, the king of the small island of Ceylon, by taking his army across the small Palk Strait of about 50 miles in length by making a bridge of loose stones and brought back Sita appears to me nothing more than the "limited vision of a frog".

But my request is to take a wider outlook suggested above. When so done, every Indian Aryan (नर) will appreciate the true glory of Rama and worship him as a real Aryan Hero, to which Race he has the honour to belong and in which he must scrupulously try to prevent admixture of blood resulting in the production of *Varna-Sankaras* condemned by Vyasa in the Bhagavad Geeta:-

अ. १।

अधर्माभिभवात्कृष्ण प्रदुष्यंति कुलस्त्रियः।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

संकरो नरकायैव कुलघ्नानां कुलस्य च।
पतंति पितरोह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

and for the preservation and upliftment of which Race he must strain every nerve throughout his life and leave to his posterity the noble heritage of perseverence in the revival of *शिष्टाचार and सनातन धर्म

Note. The etymology of शिष्टाचार=*Shishtachara* is:-

शिषेर्धातोश्च निष्ठान्ताच्छिष्टशब्दं प्रचक्षते।
मन्वन्तरेषु ये शिष्टा इह तिष्ठन्ति धार्मिकाः ॥

मनुः ससर्षयश्चैव लोक सन्तान कारिणः।
तिष्ठन्तीह च धर्मार्थं ताञ्छिष्टान्संप्रचक्षते ॥

मन्वन्तरस्यातीतस्य स्मृत्वा तान् मनुरब्रवीत्।
तस्मात्स्मार्त्तः स्मृतो धर्म शिष्टाचारः स उच्यते ॥

The word *Shishta* शिष्ट is derived from the root शिष्=*Shish*=to remain behind, and it means "left behind

propounded by ancient Sages, the very mention of

from the previous **मन्वन्तर**=*Manvantara*." The **मत्स्य पुराण कथा** (legend in the *Matsya Purana*) in **श्रीमद् भागवत** says that a **राजर्षि** by name **सत्यव्रत** who was performing penance was informed by the Lord in the form of a Fish of the impending **जलप्रलय**=Deluge, and was asked to take shelter in a celestial boat that would be sent to him, with all the herbs and plants and seeds and sorrounded by the **सप्तर्षयः** (Seven Sages) and every kind of animal, and to come down on the earth on the subsidence of the Deluge and spread the ancient civilization with the help of the seven sages who were therefore called **शिष्टः** and whose teaching was called **शिष्टाचारः**. It was also known as **स्मार्तधर्म**, as the Sages repeated the tenets of the old civililization from **स्मृति** (memory). This process continues at the end of every Yuga. So **शिष्टाचार** is **शाश्वत** (eternal, perpetual), and is also known as **सनातन**.

And that is also the reason why the four *Vedas* are Known as **श्रुति** (what is heard with ears)="*Revelation*"), the post Vedic literature being known as **स्मृति** (what their forefathers transmitted to them from "Memory"=Tradition). The several sages who composed the **वेद-मन्त्राः** are known as **मन्त्रद्रष्टा** not as **कर्ता**. This is not the place for discussion of the relative merits of **श्रौतसाहित्य** and **स्मार्तसाहित्य**, though it may be observed that the former includes **मन्त्रसंहिता**, **ब्राह्मण** and **उपनिषद्**; and the latter **षड्वेदाङ्गाः** [namely,

"**शिक्षा**"=Science of pronunciation.

whose names produces a purifying effect on one's soul (**सुगृहीत नामधेयम्**=*Sugriheeta–Namadheyam*).

"**छन्दस्**"=Metre.

"**व्याकरण**"=Grammar.

"**निरुक्त**"=Explanation of Vedic words.

"**ज्योतिष्**"=Astronomy.

"**कलप**"=Ceremonial.

(a) **श्रौतसूत्र**=Rules for applying **मंत्र** & **ब्राह्मण** to Vedic Sacrifices.

(b) **स्मार्तसूत्र**=(1) **गृह्यसूत्र**=rules for domestic rites.

(2) **सामयाचारिक सूत्र**= rules for conventional usages.],

दर्शन (systems of philosophy), **धर्मसूत्र** (law books such as **मनुस्मृति याज्ञवल्क्यस्मृति** &c.) and **इतिहास** such as **महाभारत, रामायण, अष्टादशपुराणाः** and the **तन्त्राः**. All these deserve to be studied carefully to get an insight into the pre–existing Aryan society and their highly developed spiritual life. Nor is this the place for discussing the achievements of the present age **स्थूलविज्ञानसाहित्य** (Literature bearing on physical sciences), though there is reason to believe that in Rama's time this **साहित्य** too must have reached a very high stage–higher than the present scientific developments–unless we attribute all the physical glory of that age as due to a highly developed spirituality, able to control the physical world, of which I am personally doubtful, though the poets have apparently out of religious motives done so.

SCETION (4)

CHRONOLOGY.

The only question now is about chronology, which it is difficult, nay impossible, to fix in Indian myths. It is said that Shri Rama prospered in the *Treta-Yuga, first part*: and that thereafter in the *Dwapara-Yuga, about its middle*, Bharata, son of **ऋषभदेव** and **जयन्ती** (as said in **श्रीमद् भागवत पुराण**) or son of **दुश्यन्त** and **शकुन्तला** (as said in **भविष्य पुराण**) ruled, in whose memory India is known as **भरतखंड**. And that a king in Bharata's line, by name Hasti, son of Shakrahota **शक्रहोता**, who was a great hero, founded **हस्तिनापुर**= Hastinapura. And that at the end of the *Dwapara-Yuga* (**द्वापरयुग**), Shri Krishna (**श्री कृष्ण**) appeared on the Earth; and that since his disappearance from this Earth, the *Kali-Yuga* has commenced, which event is said to have happended about 5000 years before Christ. This means that according to the calculation of time (**कालगणना**) prevailing at present among Indian Shastris there was as shown here-in-below:-

I	**सत्युग** for *years*. 17,28,000. (with two *Sandhis*, each of 1,44,000 years=2,88,000)	=	*years*. 17,28,000 in all,
II	**त्रेतायुग** for *years* 12,96,000. (with two *sandhis*, each of 1,08,000 =2,16,000)	=	12,96,000. in all,

III **द्वापरयुग** for *years* 8,64,000. = 8,64,000, in all,
(with two sandhis,
each of 72,000.=
1,44,000)

IV **कलियुग** for *years* 4,32,000. = 4 32,000. in all,
(with two sandhis,
each of 36,000=
72,000)

* Total, 43,20,000

Thus Rama prospered about 2 millions of years ago: and it is a question whether the physiognomy, *i. e.* to say the geographical positions of the several

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*On the otherhand, there are certain thinkers in the present age who, believing the aboye figures as fabulous, surmise that "years" must be taken as "days", and then putting the several periods assigned to each Yuga in the reverse order, ascribe to

I. *Satya-Yuga*, 4,32,000 days or $\frac{4,32,000}{360}$ =1200 years only.

II. *Treta-Yuga*, 8,64,000 days or $\frac{8,64,000}{360}$ =2400 years only.

III. *Dwapara-Yuga*, 12,96,000 days or $\frac{12,96,000}{360}$ =3600 years only.

IV. *Kali-Yuga*, 17,28,000 days or $\frac{17,28,000}{360}$ =4800 years only.

continents have still remained unchanged, *nay*, they have remained so similar as to correspond almost exactly with the present situation of the several islands, I mean, the islands of the East Indies, that connect Asia with Australia.

The only way out of this difficulty appears to be as follows:-

It appears very doubtful if the *Ramayana* (रामायण) that is available at present and the author of which is said to be Sage *Valmiki* was the same रामायण काव्य that, it is said, was composed by the Sage Valmiki who had prospered in the time of Rama and who had taught it to Princes *Lava* and *Kusha*, and that was recited by them to Rama. Having regard to the very easy style of the संस्कृत language therein used and the extant grammatical rules observed therein, there is every reason to believe that it was a composition of an age subsequent

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According to these thinkers, the कलियुग (Kali-Yuga) will terminate in Samvat Year 2000; and that from Samvat Year 2001 the *Satya-Yuga* will re-commence. However having regard to the condition of the present world and its low morality, it is extremely doubtful, if this so called prediction will prove true. Moreover Geological Science proves the extreme old age of this Earth. and the existence of human life on it from ancient times.

Under these circumstances it is best to abide by the calculation of time of the Indian Puranas,

to the Sanskrit Grammarian पाणिनी (*Panini*) and prior to the age of Poets *Kalidas* and *Bana-Bhatta* noted for intricate compositions. As such it well deserves the name of आदि काव्य, it being quite simple in language and expression and in the depiction of human feelings, sceneries and exciting events. The only possible conclusion is that it was composed by a recent poet who flourished about 3000 B. C. before the advent of the बुद्ध (*Buddha*) period : and that he did so in the name of *Valmiki*, by imagining himself to be in Valmiki's place and then by concentrating his mind on the present geographical positions of what he believed could have been Ravana's Lanka (namely Australia), the Mahendragiri in India, from where Hanuman started on his aerial flight, and the Air-route which he followed in order to reach that Lanka (Australia), *via* the Sunda Islands. How in that age (about 3000 B. C.) this poet could have got so detailed a glimpse of this route (with its approximate names), the Great Barrier or Coral reef and of the long chain of mountains including the Great Dividing Range in Australia—with the high peaks of the Southern Australian Alps, which might have been then an unapproachable wilderness inhabited by savages, is a question, the solution of which it is difficult to make at present. However it may be said that the people of those times were not so ignorant of geography as in the middle ages they were (by degeneration); or that it was possible for the poet who was a *Yogi* to see all these places by

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though the same might seem fabulous to the present eye.

Yoga–Samadhi (योग समाधि)=concentration of mind by profound meditation) following the Rules propounded by the great Sage Patanjali (पतञ्जलि) in his योगसूत्रs (Yoga–Sutras). The poet thus appears to have connected the several places of Rama's and Hanuman's exploits with the then existing geographical places and given us the description in his Ramayana (रामायण). This mixture of the old with the new is apparent in *Kishkindha Kanda, Sargas* 40, 41, 42, & 43 where in Sugriva's mouth are placed the several countries and places in the description given by him of the four directions, when he directs his Generals to go out in quest of the place where Ravana had confined Sita: *vide* especially the names of places to the South given in Sarga 41.

Be that as it may, there is no doubt that somehow the poet had obtained a very detailed and accurate knowledge of the India of his time, the Sunda (सुन्द) islands and Australia and the sorrounding places and of the weapons used in the Great War. Otherwise it was impossible for him to describe so minutely the weapons including the several kinds of fire–arms, and so accurately the Several places like the दण्डकारण्य, जनस्थान, पंपासरः, शबरीस्थान, ऋष्यमूक् पर्वत where Hanuman brings about the union of Rama (राम) with Sugriva (सुग्रीव), the दक्षिणा दिक् शोधन by Angada (अंगद) and Hanuman (हनुमान), the ऋक्षबिल and हेमाभवन, the return of the Search party to प्रस्रवण गिरि and विन्ध्य mountain in a minute [from Hema's ऋक्षबिल (*Rikshabila*), presumably *via* the Western ghats Coast line], the meeting of *Sampati*

संपाति on महेन्द्रगिरि (Mahendragiri) and the direction by संपाति (Sampati) to go in the direction of (अभिजिद्-भिमुखांदिशं) that South which lies in the direction opposite to the *Abhijit* Constellation) from that Mahendragiri (महेन्द्रगिरि), the air route followed by Hanuman हनुमान, the मैनाक पर्वत (Mainaka Mountain) hidden under the Sea, the Volcanic *Surasa Mata* खुरसामाता=नागमाता (mother of the Nagas who presumably were then residing there), the islands inhabited by यक्षs, गन्धर्वs &c. *i. e.* the *Sunda Islands* proper, the अनावार्यसमुद्र (the *Arafura Sea*), the *Sinhika* island (सिंहिका=*i. e.* New Guinea), and finally Austarlia's सुवेल, लम्बगिरि, वनराजी and समुद्रपत्नीनांमुखानि (mouths of rivers) and Hanuman's descent (दक्षिणस्य समुद्रस्य दक्षिणे तीरे) on the extreme southern coast of fhe Southern Sea from where was seen Ravana's Lanka on the mountain peak त्रिकूट-शिखर shining like अमरावति of Indra, and to give a graphic description of the flight of the Acroplane in the clouds and over the vast ocean and to mention the Acroplane as अप्रमेय प्रतिकार कृत्रिमं (artificially made by inconceivable art), मनःसमाधान विचार चारिणं (going according to one's desire directed by proper skilfulness) and सपाण्डुरा विद्ध विमान मालिनीं (row of acroplanes propelled by a white substance). Having given these details, the poet has shown his extensive knowledge of geography and astronomy and of arms, ammunition and acroplanes too. And we stand astonished how in those old times, the poet could have obtained all this knowledge which could not have been done except by a personal visit to the places concerned or by *Yoga-Samadhi* (योग-समाधि). If it was the latter, it shows the glory of

योगशास्त्र. Every praise is due to those high Souled personages who have, by composing such excellent moral and heroic epic poems, left an unrivalled heritage to the Indians and immortalised their hero **राम**, by their **ज्ञान-मुद्रा**=(stamp of Knowledge).



अच्युतं केशवं राम नारायणं
कृष्ण दामोदरं वासुदेवं हरे ।
श्रीधरं माधवं गोपिका वल्लभं
श्री जानकीनायकं श्री रामचन्द्रं भजे ॥
॥ रघुपति राघव राजाराम पतित पावन सीताराम ॥
॥ श्री रामनाम सत्य है ॥



APPENDIX.

Pictures and Maps.

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Pictures Showing the physiognomy of each of the Three Principal Races ef Mankind.

(1)



The Caucasian. आर्याः

(2)



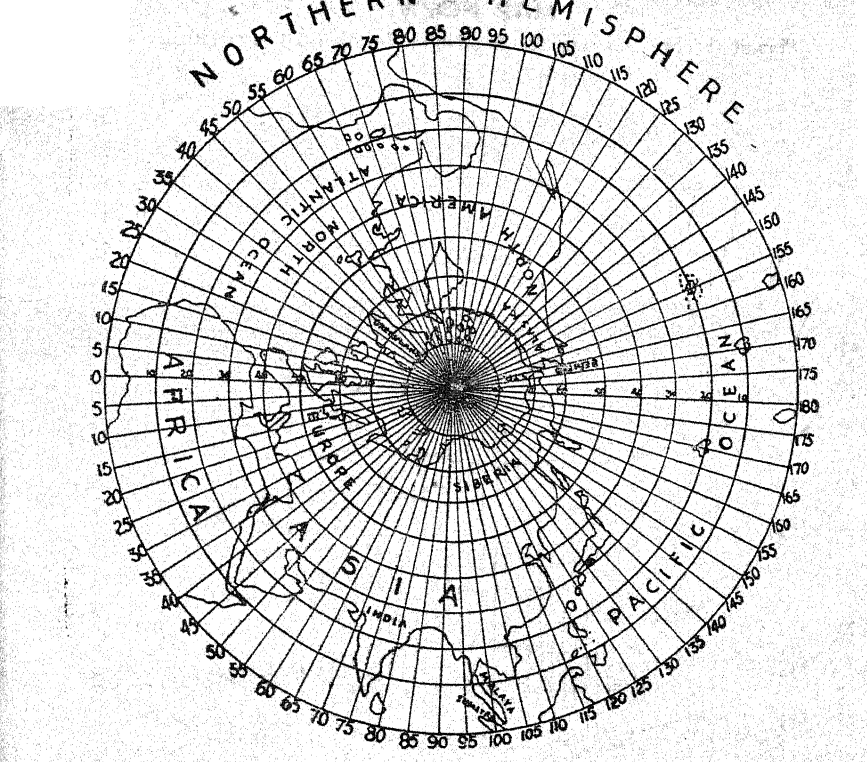
The Mongolian. हरि-ऋक्षाः

(3)

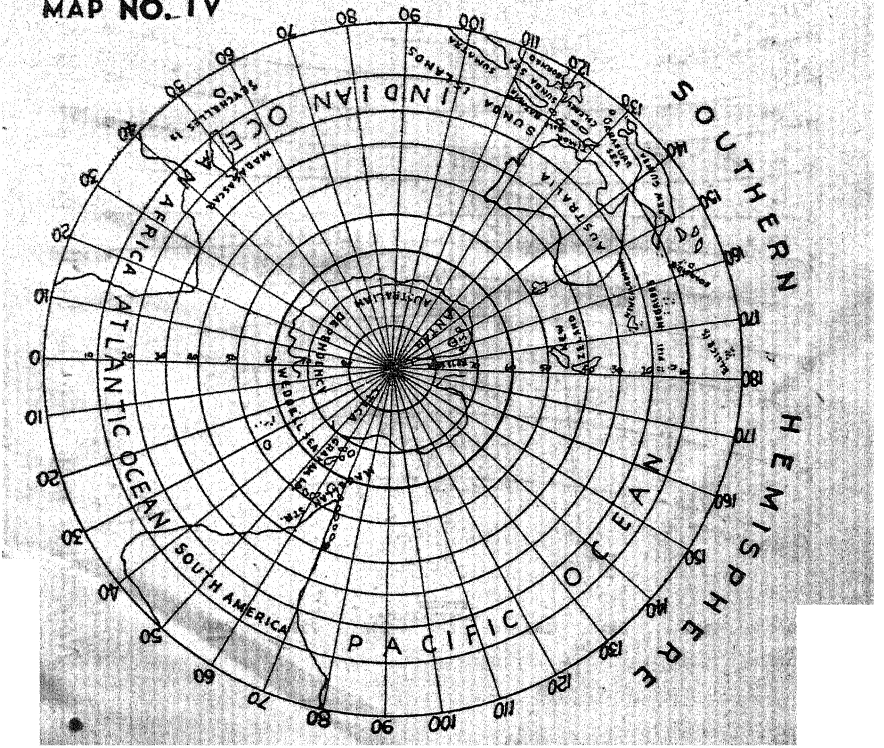


The Negro. राक्षसाः

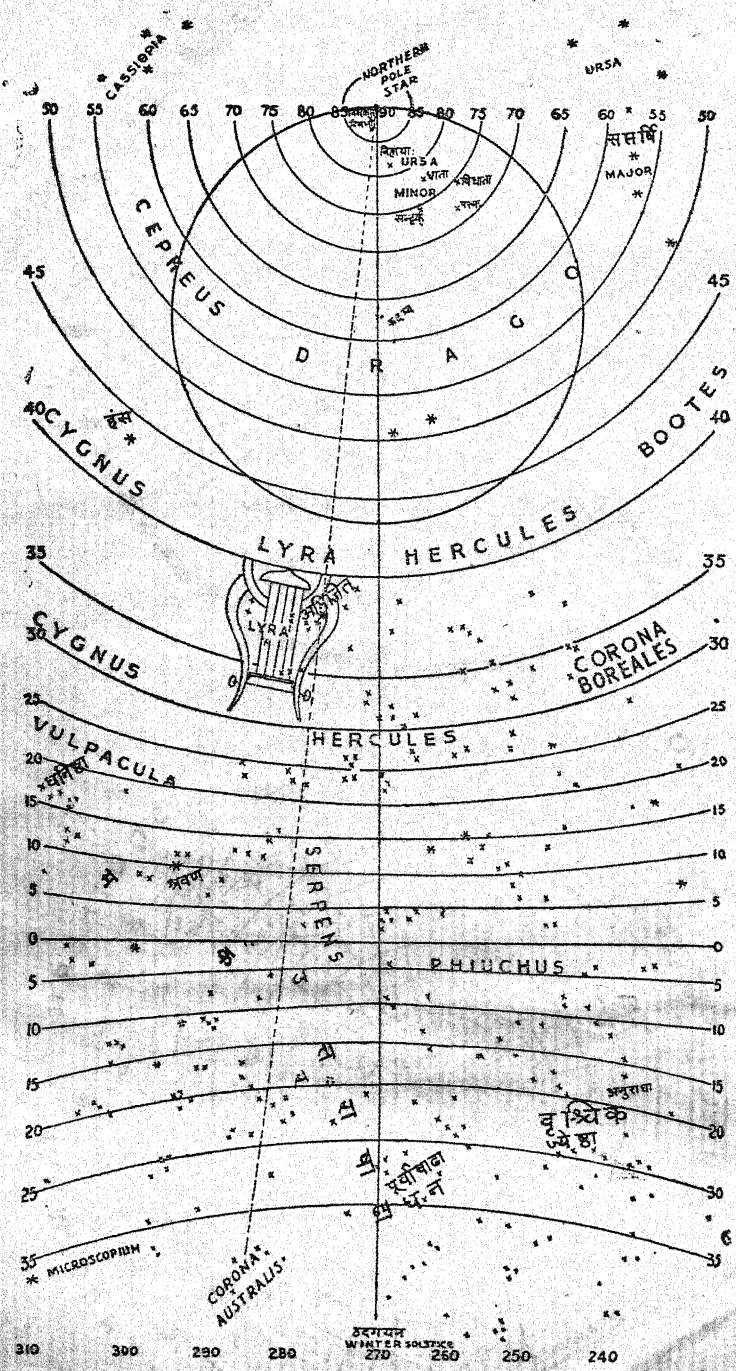



NORTHERN HEMISPHERE
AFRICA
ATLANTIC OCEAN
NORTH AMERICA
PACIFIC OCEAN
ASIA

MAP NO. IV


SOUTHERN HEMISPHERE
INDIAN OCEAN
AFRICA
ATLANTIC OCEAN
SOUTH AMERICA
PACIFIC OCEAN
AUSTRALIA

Map of the Sky, showing the Position of the Abhijti Constellation.



Note. This map is to be held over the head of the oberver who has to stand facing the South with his back towards the North Pole.

Errata and Corrigenda.

Page.

Next to viii. Above "Contents", put page "ix".

Second page of "Contents", put at top page "x"

Do last line, read "*Errata*" for "*Agenda*".

1 Enter "Chapter I" after श्री गणेशाय नमः.

10 After "*Vana Parva*" in last line, add "अध्याय १८, मत्स्योपाख्यानम्:".

16 In line 18 Read the first letter "Dravidians".

23 In line 17 Read "Circular" for "Circuler".

33 ,, 16 ,, "सुविभक्तेन" for "सविभक्तेन".

34 ,, 20 ,, "girdle of" for "of girdle".

,, ,, 27 ,, "निवासैश्च" for "निवासश्च".

38 ,, 22 ,, "विभजिष्यतः for "विजभिष्यतः".

48 ,, 26 ,, "clouds" for "cloud".

60 ,, 26 ,, "intelligent" for "intellegent".

61 ,, 28 ,, "महद्भिनां" for "महद्भिस्वनां".

63 ,, 17 ,, "विमानं" for "विमान".

66 ,, 20 ,, "विततं" for "वितत".

68 ,, 13 ,, "नन्ववैक्षत" for "न्वनवैक्षत".

73 ,, 23 ,, "protected" for "proetected".

80 ,, 7 ,, "शरभस्य" for "शरमस्य".

,, ,, 22 ,, "house" for "houses".

93 ,, 5 ,, "सरःसु" for "सरसु".

,, ,, 17 ,, "Then" for the first "the".

94 ,, 16 ,, "गह्वरेभ्यो" for "गह्वरेभ्यो".

101 ,, 23 ,, "Taradyuti" for "Tarudyuti".

102	,,	20	,,	"निवेशयित्वा" for "निवशयित्वा".
106	,,	7	,,	"विस्तृतं" for "विस्तृत".
107	,,	7	,,	"mind" for "Wind".
110	,,	12	,,	"Chapter IV" for "Chapter VI".
112	,,	3	,,	"day" for "Night".
113	,,	2	,,	"फलं" for "फल".
,,	,,	21	,,	"प्रार्थ्य" for प्रार्थ्य".
115	,,	20	,,	"affirms" for "afirms".
117	,,	5	,,	after "mountain" put a Comma instead of full stop and add the following: "*i. e.* the southern extremity of the **सह्य** mountain, which appears here to have been described as the **दक्षिण पश्चिमां कोटिम्** of the **विन्ध्य** mountain".
118	,,	last	,,	"thought" for "thinght".
119	,,	6	,,	"इत्युक्त्वा" for "इत्युक्तवा".
,,	,,	13	,,	"सौम्यं" for "सौम्यां".
122	,,	14	,,	"सावर्णिः" for "सावर्णि".
124	,,	18	,,	add after "*Konkan Patti*," the words "and *via Thal-ghat*".
,,	,,	24		add after "South" the words "and which in **सर्ग ५० श्लो. ३** has been described as **दक्षिण पश्चिम शैल**".
,,	,,	28		add after "there," the words

"and one of its elongated peaks reaches quite upto the Sea-shore and is known as 'Dolphin's nose': *vide* Sadana's Geography 'આપણું ઘર, પૃથ્વી' p. 209".

125	,,	14	read "**तद्विलं**" for '**तद्विलं**".
129	,,	10	,, "protected" for "proteced".
134	,,	9	,, "**विकमाभ्युदयो**"for"**विकभाभ्युदयो**"
135	,,	21	,, "tenth" for "teuth".
137	,,	13	after 'mountain" add "*via* the *Thal-ghat.*"
138	,,	17	after "Sealevel" add "and one of its elongated peaks, namely that known as 'Dolphin's nose' reaches quite upto the Sea-shore".
146	,,	9	read "Longitudinal" for "Longitudal".
150	,,	4	,, after "therefrom", add "*cf*". the description of Singapore givenon pp. 200 and 332 *infra*".
152	,,	7	read "square" for "squaie".
156	,,	4	after "**जावंत्री**", add '**=जायपत्रि**".
160	,,	13	read "Morrison's" for "Morisions".
164	,,	last but one,	read "**सिद्ध्यर्थं**"for"**सिदध्यर्थं**".
165	,,	15	, read "eldest" for "esdest".
167	,,	last	, read "which" for 'while". and "**जम्भ**" for "**अम्भ**"

168	,,	last but one, read "राक्षसत्वं"for"राक्षसत्व".
169	,,	3 , read "मारीच for "माराच".
,,	,,	9 , read "Crooked" for "Cooked".
,,	,,	12 , read "देश" for "दश".
,,	,,	13 , read "Cursed" for "Curesd".
174	,,	1 , read "विधूर्णन्तं" for "विधूर्णन्तं".
175	,,	11 , read "वैदेही" for "वैदेहा".
,,	,,	16 , read "सर्वाः" for "सर्बाः".
176	,,	9 , read "Super" for "Snper".
,,	,,	12 , read "away" for "awy".
,,	,,	19 , read "dear" for second word.
180	,,	21 , read "व्यचरन्" for "व्यवरन्".
185	,,	4 , read "towns" for "towers".
187	,,	15 , read "Suzereignty" for "Suezrainty".
188	,,	last but one read "Mangalore" for "Magalore," and "सीता" for "साता".
190	1	read "Chapter" for "Chaptar".
195	22	,, "चन्द्रमा" for "चन्द्रमा".
203	8	,, "increased" for "incerased".
204	3	,, "तदिदं" for "तदिद".
,,	14	,, "त्वा" for "त्बा".
206	16	,, "अस्मिन्नेवं" for "अस्मिन्नैवं".
208	7	,, "तद्वितीबं" for "तद्वितीयं".
,,	19	,, "स्वयमेव" for "स्वयंमेव".
212	2	Put " : " between "ocean" "ocean".

216	10	Delete ") " after "residents" and " (" before "Nether" : and put " = " between "पाताल" and "Nether".
217	19	Read "दृष्ट्वा" for "दृष्ट्वा".
221	16	,, "residence" for "rasidence".
222	15	,, "by" for "dy".
223	26	,, "benefit" for "bynefit"
224	14	,, 'वर्णानि" for "वर्णानि".
227	15	,, "संपात" for "संताप".
241	12	,, "दृष्ट्वा for "दृष्ट्वा".
,,	15	,, "his" for "hi".
244	21	,, "मासाभ्यां" for "मास्साभ्यां".
259	17	,, "over" for "in".
271	1	Put " before "you".
,,	3	Put " after "life".
278	22	Read "being" for "is".
,,	23	Add after "(present–Burma)" the following "I am inclined to believe that the poet must have had that land–route in mind".
283	17	Read "बिभीषणं" for "बिभीषण".
289	21	Read "वाह्ना" for 'वाहना".
,,	23	,, "अह्ना" for "अहना".
,,	27	,, "अह्ना" for "अहना".
290	3	,, "अह्ना" for "अहना".
291	1	,, "the" for "he".

295	16	,,	"पतिम्" for 'पतिम्".
301	1	,,	"रूपयोः" for 'रूपयो".
313	7	,,	"prevent" for "prevant".
320	24	,,	"शाखामृगा" for "शाखामृगाः".
321	8	,,	"वैक्त्रे" for "वैक्त्रे".
232	6	Put ") " after "days".	
325	Last but one, Rea	'समं" for 'सम" last but one word.	
327	18	,,	'सप्तमे" for "सप्तमें".
328	12	,,	"ह" for "व" last word.
346	1	Delete ") " after "समाधि".	
347	20	Read "Aeroplane" for "Acroplane".	



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